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## ON THE WING.

### Two Weeks in Santa Fé.

SANTA FE, March 5.—In my last letter the reader and I parted at the door of Tom. McDonald's "Exchange." To one of its large rooms, with its excellent bed, plain but comfortable furniture, and genuine old-fashioned Mexican fireplace, I was soon assigned, and at once made myself at home, and prepared for a long rest after a long journey. I am here yet, and, at the end of a two weeks' stay, sit down to write, and to afflict you with another communication. Where, or how to begin, I scarcely know. When here last year I hardly got acquainted with the town or its people. Now I feel otherwise, and that my two weeks have been pleasant, profitable, and interesting. is another fact of which I feel equally convinced. Many readers of the News are, as I am aware personally, much interested in Santa Fé and in New Mexico generally, and I may therefore write a little more at length than I would if I did not know of this fact.

#### A HISTORICAL GLANCE.

To one who has any enthusiasm in history, Santa Fé, and this country, has a peculiar charm and interest. In the sixteenth century, when England, France, and Spain were contending for portions of the new continent, the northern fell to France, the central to England, and the southern, extending from the line of Florida, became the share of the Spaniards. England soon became master of the possessions of France, and the Anglo Saxon with his laws, language and institutions, held sway over the larger portion of the North American continent. Historians have, therefore, devoted their time to illustrating the early acts, and the influence of the Anglo Saxon on the progress of America, to the exclusion almost entirely of the doings of the representatives of the Latin races. Of late, however, Parkman, with admirable skill and research, has given to the world a record of the operations of the French on the north, and created a new chapter in the written history of America—the history of the Latin race on the north. The history of the other branch of the Latin race—the Spaniard—who figured on the southern portion of the continent, has been almost entirely uncared for and neglected by the historian—except the original conquest by Cortez, of whose adventures Prescott has given us so bril-

liant a narrative. With Cortez in firm possession of Mexico, all written history (except a dull and unsatisfactory book by Davis) of this portion of the continent ends. What materials there are, then, for the historian! What a tale of daring adventure, hardship, victory and success could be composed from the musty old records and official papers which now lay neglected among the archives of New and Old Mexico; and which would extend from the time when Cortez completed his conquest down to the day when Kearney and his gallant troops planted the stars and stripes above the plaza at Santa Fé. Here is an opportunity for a Prescott, a Motley, or a Parkman. Whose indeed will be the pen that shall trace the strange story of adventure, contest and conquest, and complete the historic narrative down to the day when this far southwestern territory became a portion of the United States?

The first white men who trod the soil of New Mexico were three survivors of the expedition of Naryaez, which was wrecked on the coast of Texas about 1530. These brave men wandered across the wilderness, passed among the villages of the Pueblo Indians, reached the Pacific ocean in 1536, and finally arrived at the old city of Mexico. A record of this adventure was afterward laid before Charles V of Spain, and Cabeza de Baca, its leader, was rewarded with high honors. From him have descended one of the most extensive and influential families of New Mexico. At what date permanent settlements were made, it is not precisely known, but Santa Fé was founded about 1581. Then followed wars with the Indians; their final defeat, and the permanent occupancy of the country by the Spaniards; the extortions of despotic governors; revolutions, and then—the army of Gen. Kearney. What a theme is this, calculated as it is arouse the noblest powers of the historian, and excite him to his best efforts, as he traces the events which marked the early history of this far distant portion of the nation. The relations of the Pueblo Indians to the ancient Aztecs, their manners, customs, and religion, and the inquiry as to whether the sacred fire of the Montezumas is yet burning, are topics which would form chapters of rare interest. The whole country is rich with historic associations, and let us hope that it will some day be illustrated by a pen,

First visit to Taos was Sept 30, 1872





equal, at least, to his who wrote the original conquest of Cortez. For most of these facts, I am indebted largely to ex-Chief Justice Benedict.

#### SANTA FE ITSELF.

A quaint, curious and interesting town is Santa Fe. It is situated in the midst of a beautiful rolling country, in a valley which slopes toward the Rio Grande, which river is only fifteen miles distant. Its altitude is about 7000 feet, and its climate much resembling that of Denver, only far less subject to extremes of heat and cold. The scenery about the city is beautiful; the plain and valley being covered by cedar groves, while to the north, the east, and the west rise mountain ranges, with here and there a snow-crowned peak. In point of situation, in every particular, Santa Fe cannot be surpassed. Its population is between 6,000 and 8,000, of which at least nine-tenths are Mexican. Its houses are all adobe, and as a rule all one-story. There are a few two-story buildings but they are the exception. These houses are not at all interesting in appearance, on the outside; but they are warm in winter, and cool in summer, and contain many, very many pleasant, comfortable and even elegant homes. As the town is built about a large square, or plaza, so the houses are constructed about a small square or placita, and though strange and peculiar to those unaccustomed to see them, are still possessed of many comforts and conveniences. If I am correctly informed it is the old Moorish style, and was adopted by the Spaniards long before they finally expelled their ancient conquerors from Grenada.

As I have before stated Santa Fe was founded in 1581. It is therefore the oldest town in the United States, is ancient in its appearance, and foreign in its prevailing customs and manners, and in its general architectural appearance. Here is everything which age makes sacred. Here are churches built in the sixteenth century, in which the Spanish cavalier was celebrating the *Te Deum*, when the Pilgrims were kneeling on Plymouth Rock to thank God for the safe passage of the May Flower: and when John Smith was exploring the coast of Virginia. Here are ancient families who trace with pride their origin back to the Castilian families, whose deeds of arms and of adventure have rendered the reign of Ferdinand and Isabella, and

Charles Fifth, forever illustrious. Here the Anglo-Saxon and the Latin meet; and here can be studied the different tendencies of their two civilizations. Here are old traditions, marvelous and strange; old records, musty, yellow, moth-eaten, written in a foreign language, and narrating the deeds and acts of men now forgotten: old habits, long since abandoned by other people; old customs, clung to with a persistence unaccountable; old historic memories, awakening the reflective powers of the historian, the philosopher or the journalist, as, standing upon any eminence above the city he looks down upon Santa Fe, as now described, and remembers that since its foundation a nation of Anglo-Saxons on the north have spread themselves, their government, and their beneficent institutions across a continent, and given the world new hope for the future progress and elevation of mankind.

#### THE PEOPLE AND WHAT THEY ARE.

The American population constitutes only a small portion of the inhabitants of Santa Fe. These consist of the United States officials, civil and military, and of private citizens who represent various and different branches of mercantile and professional life. A few of the oldest citizens—those who were here before Kearney's expedition—still remain. Others came with the army, and at the close of the war determined to settle in the newly acquired country, and the balance have come and settled as other men are attracted and come to the far West. As a class the American residents of New Mexico are characterized by the same enthusiasm, energy and hospitality as can be noticed among all the people of our western territories. They lack, however, in a certain class of enterprise, which I will notice hereafter.

The Mexican people are plainly divided into two classes—high and low, rich and poor, those who boast of their Castilian blood, and these who are a mixture of the Spanish and native inhabitants. Of this latter class, it may be said, that they are mostly peons; that they are ignorant, superstitious and indolent; that they cling to the past, and avoid the progress of the present; that the women lack virtue and modesty, and the men honor, and enterprise; and that in every particular they are little fitted for the responsibilities of life or American citizenship. The former class are a far different people. They were



the great men in New Mexico before the conquest. They are descended from the old Castilians, and take pride in the purity of their blood. They are in many particulars true sons of the old Spanish Hidalgos, and are educated, proud, and hospitable, and in many cases shy of Americans as well as of Mexicans beneath them in station. They are as a class shrewd and intelligent, prosperous and virtuous, and with a proper understanding of our language, fully capable of being American citizens. These two classes are the extremes. Between them are many who partake of the characteristics, in some degree, of one or the other class, and, as they side with the higher or lower, may be ranked accordingly.

#### AMERICANS VS. MEXICANS, AND SOME OBSERVATIONS.

The feeling between the Americans and the Mexicans is a difficult topic to handle. There is much to lead the Mexican to fear and distrust the American, and much to lead the American to despise the Mexican. That the American has done much to give a just cause for hatred and dislike is a fact not to be disputed; while on the other hand there is much in the Mexican to excite a feeling of disrespect. That our American people have often abused—and most basely too—the confidence and hospitality of the Mexicans, is a fact of which I am too well assured to doubt. They have had good cause to dislike our people, and I shall not deny it. If I judge correctly, however, a better feeling is beginning to exist, and one which if properly cultivated, will lead to kinder social relations between the two races. That this sentiment should be encouraged is a fact too plain to be argued. They must be united to us socially, as well as politically; taught our language; educated in self government; made to respect not American power alone, but American character and American institutions, identified with the interests and the glory of the nation—in fact transformed from the tendencies of the Latin race to those of the Anglo Saxon, with a nation of which they are now forever a part. To unite thus two races which for centuries have been so directly opposite in laws, government, and civilization; and two peoples who are so different in language, customs and manners, is a work of no ordinary importance, as well as one which requires skill, tact and time. Let our American residents of Santa

Fé, and of the whole territory, see to it that they meet the Mexicans at least half way. For this territory cannot remain Spanish; it must become American. The Latin has yielded to the Anglo Saxon in arms; he must yield also in language, in laws, and in civilization.

#### SOCIETY AND ITS PRESENT STATE.

An improved and a more healthy social tone is beginning to exist in Santa Fé. In earlier days it may be said that there was no society at all, certainly there were no re-training influences to prevent men from indulging in any excesses. This state of affairs has passed, or is passing away, and that mysterious and almost intenable influence, which every one terms "society," is asserting its power, and displaying its refining, educational and religious tendencies. Vice and various social evils for which Santa Fé has been noted are beginning to hide their heads, and cease to wear so bold a front. There is a most marked change, observable even during the past year, and a change too for the better. That it may go on until a thorough reformation is wrought in the city is to be hoped for. I believe it will.

The present American society in the city is small, but is not surpassed in excellence by that of any western town. For intelligence, culture, and high moral tone; for hospitality, and for all the pleasant accomplishments which render life agreeable, the society of Santa Fé can claim rank with any place in the West. Kindly relations are being created with many Mexican families, and the proud and distant descendants of the Castilians are beginning to respect and to associate with the Americans. This interchange of social intercourse cannot but result in good, and in the creation of a mutual sentiment of respect, which will soon pass beyond social relations, and exert its influence upon the future political and industrial state of the Mexicans. It is this very thing which Americans have failed to do in former years. The future of this young and growing society is promising. I wish to encourage it, and to record the success it has already attained.

#### VARIOUS TOPICS.

I had intended to write something about the business of Santa Fé, and to explain a remark made in a former part of this communication, but my letter is already too long, and I leave it for another. The point I was going to make is that Americans have not done enough



for the improvement of Santa Fé, and as an exception I wish to notice a very large and fine building erected on the north-east corner of the plaza by Mr. J. J. Johnson, one of the oldest and most respected merchants in the city. For the improvement of the streets about the plaza he deserves more credit than any American resident I know of.

The newspapers and my worthy brothers of the press are also deserving of compliment. The *New Mexican* has removed from its old quarters, and is now in possession of large, convenient, and comfortable offices. The paper is issued daily and weekly, has a large circulation, an extensive patronage, and commands able editorial talent. Its columns are always filled with news, and its weekly is one of the best sheets in the West. Its proprietors are Messrs. Manderfield & Tucker, both practical printers and for energy, enterprise, and ability, have few equals in the West. They have made the *New Mexican* a leading paper in the territory and are worthy of success. The *Post* is a new paper, having arisen from the ruins of the old *Gazette*. It is published weekly, and has an increasing circulation. A daily will be started in June. It is owned and edited by Mr. O. P. Sullivan, a young man of ability and decided editorial talent. He is making the *Post* a most sprightly journal, and one which commands attention from all. To both papers I give my best wishes for continued prosperity and success.

Among the other institutions of Santa Fé, I shall not neglect to mention the Good Templars lodge, which has a fine hall, and is in a very flourishing condition; the Grand Army of the Republic, which numbers many members, as does also the Masonic lodge. A mission school is also in progress, numbers between forty and fifty scholars, is conducted by one of the best and most accomplished teachers ever sent to the West, and is exerting its silent but irresistible influence on the young and rising generation. The only protestant ministers are Rev. Dr. McFarland, and Elder Dyer, men well fitted and devoted to their work. They represent the Presbyterian and Methodist denominations.

#### A CONCLUSION WITH THANKS.

My letter is getting as long as my stay, and I shall have to cease. I might fill many more papers with the additional items at my command. I could

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tell you of the excellent and just civil, military, and judicial administration which the territory is now enjoying; of the excellent dinners, the pleasant social evenings, and the rides to which I was treated; of the kindness and courtesy which met me on every hand; of how Peter Knapp gave *bailes* which I attended, of the music, the elegant dress, and modest behavior of the señoritas, his splendid supper, and how his *bailes* are always the best; of the generous manner in which Santa Fé editors treat their journalistic visitors; of the numerous friends which the News has, and the large list of subscribers which its agent obtained; of the comfortable accommodations, and the unceasing attention which I had at the "Exchange," and how Tom McDonald is one of the best landlords in the West; of the pleasure, consideration, and hospitality which I enjoyed;—but I forbear. My carpet bag is packed, my bill paid, my good-byes said, and nothing remains but to express my thanks. I cannot mention names, for another column would be required. To those who treated me so kindly and generously, who received me with such hospitality, and attention, and lent me their aid, I am most truly grateful. The two weeks stay has been a pleasant one, and the departure is taken with regret. And just before I lay down my pencil, and depart for the post office, let me again shake hands, say "thanks, and good bye," and write the often-repeated letters,

W. R. T.

#### ON THE WING.

#### In the Coach Again—Las Vegas, La Junta and Fort Union— The Third Cavalry.

FORT UNION, MARCH 12.—I rode into Santa Fé amid sunshine, and departed amid clouds and storm. On Monday morning last I was again in the coach, enroute towards Denver, but with the determination of stopping at all of the prominent places on the road. The day soon became clear, and as the road runs through a mountainous and picturesque country, we greatly enjoyed the ride; partook of a bountiful supper at Tecolote with Mr. Henderson, who is a most capital station keeper; and at nine o'clock in the evening was comfortably situated in the office of our old friend, C. W. Kitchen, at Las Vegas. The next day was spent at this point. Like other



towns in this county, it is built about a plaza, and it contains a number of excellent buildings. In former times, when the Navajoes were at Fort Sumner, and six companies of troops stationed there, Las Vegas was a point of considerable importance, and did a large trade. At present, business is extremely dull, and some contemplate leaving, while all complain of hard times. One day was sufficient in which to transact my business, and see the town; and during it I had the pleasure of meeting many Americans, and of seeing the large cathedral which is being erected there. It is the finest building I have yet seen in New Mexico, is constructed of stone, and has cost thus far \$25,000. It is now wholly enclosed, but at least \$10,000 more will be required to finish it. It will certainly make a magnificent place of worship.

Regretting that I could not longer enjoy Mr. Kitchen's hospitality. I passed on to La Junta, and took quarters with Mr. Gregg at his excellent "Tavern." A day at this place can be very pleasantly spent. It is situated in the valley of the Mora, at the point where it is joined by the Sapello and where the valley widens out to one of the broadest, most fertile, and most beautiful in New Mexico. Here have settled a small community of Americans, among whom are Kroeing, Moore, Watrous, Gregg, Tipton and others, and who are making permanent and valuable improvements. Mr. Kroeing's is probably the finest place in New Mexico, and the valley is destined to become one of the garden spots of the territory.

With many thanks to Mr. Gregg for his numerous attentions, I passed on to Fort Union, where I arrived at one o'clock at night. Mr. Ed. Shoemaker, the gentlemanly postmaster, kindly "took me in," and gave me most comfortable quarters for the night, and the next morning I transferred myself and baggage to the rooms of W. H. Moore & Co., the well-known post traders, who have always a pleasant welcome for any representative of the News. Under Mr. Moore's quiet but expressive assurance "to make myself comfortable and at home," I am now completing this correspondence.

Concerning Fort Union much has been written, and no very particular description of it need therefore be given. It is the largest post in the West and the depot of supply for all New Mexico. It

has cost nearly \$2,000,000, a sum too large I think for the importance of the post. As a depot it is not central, and as a means of protection of no present value. At present there are two troops of cavalry here, and times are by no means very lively. It was constructed for four companies, which number of troops can find abundant accommodations. The post, however, is pleasantly located—excepting wind storms always—and when visiting it the traveler is always assured of a hospitable reception, both from its officers and all who are connected with it.

#### THE THIRD U. S. CAVALRY.

The Third regiment of United States cavalry, which for four years has been serving in this territory, has been ordered to Arizona and Nevada, to take the place of the Eighth cavalry, which is to come here. The whole regiment is now on the march, except two troops, which are attached to regimental headquarters, and which will move in May, via Denver to Cheyenne, where they will take the railroad for their stations at posts in Nevada, convenient to the line of the U. P. railroad. As they are thus leaving this territory and this department, some little notice, together with a glance at the history of the regiment, may not be out of place, and is certainly due to an organization which, for a quarter of a century, has done noble service for the country and bears the reputation of one of the best in the regular army.

It was organized in May, 1846, as "the Regiment of Mounted Riflemen," but in 1861, when the army was reorganized, it became the 3rd cavalry. The records of the regiment, which were kindly shown me by the Adjutant, Lieut. P. D. Vroom, are of curious interest. As the first item I might mention that the name of our honored fellow citizen, Bela M. Hughes, appears as a captain among them in the original appointments in 1846, which appointment, the records further show, was declined. That by this act the army lost as brave an officer, as we have gained an able and distinguished citizen, I doubt not. Passing on over the pages of the great book, in which is written the history of the regiment, I find other names, famous for their gallant services during the late war, and for their devotion to the flag; or infamous for their treason, and their desertion in the dark days of 1861. Among the former are Maj. Gen. E. A. Carr, whose record during the rebellion and



whose late services against the Indians are equally noted, and who but lately received the thanks of our Colorado legislature; Maj. Gen. Geo. Stoneman, than whom no better cavalry officer ever drew a sabre; and Generals Alfred Gibbs, Gordon Granger, John C. Fremont, and J. P. Hatch, all distinguished names in the annals of the late war for the Union. Among those who betrayed their trusts and joined the rebellion are the names of J. E. B. Stuart, Geo. B. Chittenden, and D. H. Maury, all brave soldiers and officers, it is true, but nevertheless stained with treason, and stamped with infamy for ever. The original colonel of the regiment was Gen. Persifer F. Smith, who won such distinction in the Mexican war, and who is now dead. The name of Jerome N. Bonaparte also appears as an officer in the regiment, which, as it will now appear, has been a school for soldiers, and has furnished some of the most honored names in our military history. One name more I must mention. It is that of an officer not high in rank, but high among the heroes of the war, who preferred death to surrender, and whose memory is still cherished by New Mexican and Colorado volunteer—it is that of Alexander McKee, a North Carolinian, who met so brave, so gallant, so untimely a death on the field of Valverde. There is no name on the records of the third cavalry more honored than his; and none which the West will longer remember.

The record of the engagements in which the regiment has taken part is a most honorable one. They were under the command of the late brave and veteran General Sumner, at Vera Cruz, Cerro Gordo, Churubuseo, Molino del Rey, Chapultepee, and the city of Mexico, and won fame for gallant and efficient services. "There go my brave riflemen," said Gen. Scott, as they passed in review at the close of the Mexican war; "They have fought nobly, and may God bless them." At the end of the war they were stationed on the frontier, where they served until some time after the breaking out of the rebellion, when they were ordered east, and were employed in Arkansas and Alabama, always doing credit and honor to the reputation of the regiment and of the country. In 1866 they were again ordered to New Mexico, where they have since been. They have ever been faithful to their duty. There were six troops of the regiment on Col. Evans' expedition last

winter, and their successful destruction of a Comanche village is already a matter of history. The best praise they can have is the regret of this people at their departure—a fact to which I can bear witness. Its reputation is well earned, and I bear cheerful testimony to it.

The following is a complete list of the present officers of the regiment: *Colonel*—Bvt. Brig. Gen. William N. Grier; *Lieutenant Colonel*—Bvt. Brig. Gen. Benj. S. Roberts; *Majors*—Bvt. Lieut. Col. William B. Lane, Bvt. Col. Andrew W. Evans, Major John V. DuBois; *Adjutant*—First Lieutenant Peter D. Vroom, Jr.; *Quartermaster*—First Lieutenant John C. Thompson; *Commissary*—Second Lieutenant Franklin Yeaton; *Captains*—Edward P. Cressey, Elisha W. Tarlton, William Hawley, Frank Stanwood, Frederick Van Vliet, Francis H. Wilson, Charles Meinhold, Gerald Russel, Deano Monahan, George O. McMullin, Samuel Hildeburn, Alexander Sutornus; *First Lieutenants*—William J. Cain, Wil-

### ON THE WING.

#### The Moreno Mines—Elizabethtown.

ELIZABETHTOWN, March 23.—I spent two days at Ft. Union, after writing you last, enjoying a day's ride over the country about the post; visiting every department of the fort, to whose good order I can bear testimony; having long evening chats with my various friends and acquaintances; and taking passage at last on Wednesday night's coach for Maxwell's. Frank Drake, one of our old "overland boys," was the driver, and his skill in handling reins, I might add, has gotten him one of the best strings of stock on the line. We reached Rayado for a good breakfast, and at nine o'clock were at Maxwell's. Here I was obliged to remain for the day, and the next morning started for this place on horseback. I was mounted on a little black pony, furnished by the mail carriers. Its only gait was a pace, for when a trot or a gallop was attempted the rider was in danger of being split in twain, or of getting a broken neck. How I wished for my gay and prancing "Prince;" but alas, he was three hundred miles away. Making the best of my steed, however, we paced up the Cimarron toward the mountains, entered the narrow and precipitous cañon, formed by the river, and by eleven o'clock had reached Ute creek—twelve miles—where a halt was made



towns in this country. At this point we met the down mail, and the wagon in which it was being conveyed. At my request a general transfer was made, and after dinner we rode on, in a wagon, up the cañon. The road, like most toll roads, is rough, but the scenery along the route is fine, and attracts the eye of the traveler as he thumps along over rocks. Leaving the Cimarron we cross a divide to the Moreno creek, up whose valley we pass, reaching Elizabethtown late in the afternoon, and take comfortable quarters with our friend Mr. Rosenthal. I was at last "among the mines," of which I am now to write, and which I believe have never been fully or adequately described.

#### WHERE SITUATED.

These mines are situated on the eastern slope of that range of the Rocky Mountains known as the Toas mountains. They are an extension of the *Sangre de Christo* range, and are known as the "Santa Fé" or "Placier" mountains as they extend southward. It is one continuous range for several hundred miles, and is the great divide between the waters which flow to the Gulf of Mexico through the Rio Grande, and those which flow through the Mississippi. At the head of the Moreno creek, which flows southward through these mountains, along the base of the main range, a little spur shoots out and skirts the Moreno on the east, forming a beautiful valley some twenty miles long, and from six to ten miles wide. Through this small range the Cimarron breaks after receiving the waters of the Moreno, and flows eastward out on to the plains. It is in this spur in which the gold is found. In the Moreno valley, on its western slope are the gulch mines, and on its eastern slope, in the valley of Ute creek, which is also a tributary of the Cimarron, are found the two celebrated mines of Maxwell's—the "Aztec" and the "Montezuma." No gold, or at least none in paying quantities, has yet been found on the eastern slope of the main range, which, as the reader will remember forms the western boundary of the Moreno valley. The gulches all lay near to the head of the valley, and slope towards or empty into the Moreno. The altitude of the mines is between 8,000 and 9,000 feet above the sea. The country itself is one of the most beautiful and picturesque I ever saw, and the climate at this time is all that could be desired. The general appearance of the country reminds one

very much of the Arkansas valley about California gulch and Granite district, to which places it bears a strong resemblance. There is also an abundance of timber for all purposes, but water is scarce, which fact I will notice more at length hereafter.

#### THE GULCHES—HISTORY—YIELDS, ETC.

These mines first began to attract attention, to be prospected and opened, in the fall of 1867, and the winter of 1868. In the spring of 1868 there was a large immigration to them, and work began in earnest during that mining season, and was continued during the subsequent one of 1869. In this time a large amount of work has been, but less than would have been, done, had water been more abundant. Among the gulches which are best opened, and which have yielded the largest pay, are Grouse gulch, in which there are twelve companies; Willow gulch, from which, I am informed that one company have taken an average of \$11 per day to the man, for two seasons; Last Chance gulch, said to be one of the richest in the district; Humbug gulch, in which there are eleven companies; **Michigan gulch, in which there are**

four companies; and Big Negro, Little Negro, Scratch, McNulty, Missouri, and St. Louis gulches, and Leavenworth, Orleans, Minnesota, and Grub flats, and Spanish Bar, on all of which one or more companies are engaged, and the Moreno itself in which there are five companies. Among the gulches prospected, but not fully opened, and in which pay is found, are Mexican, Aniseta, Pine, Spruce, Spring, Ohio, and Mills gulches, Baltimore flats, and the flats between Michigan and Humbug gulches. All of these claims, with I believe but one or two exceptions, are covered by the water of the great ditch which I will soon describe. Their average depth to bed-rock is from twelve to fifteen feet.

In regard to yields I have many conflicting statements. One gentleman thinks they will average from \$7 to \$10 per day to the man. Another says the average is not above \$5. I presume that somewhere between \$5 and \$10 per day to the man, the real figure will be found. Mr. Thomas Pollock's claim, in Grouse gulch, I believe, yielded \$10,000 last season, but his average per day was about \$5 to the hand. The higher average in Willow gulch has been stated. Regarding the total production of these mines it is equally difficult to get at any cer



tain figures. One gentleman estimates the total product for 1868 and 1869 at \$600,000, and another places it at \$350,000 for the same time. The fact will be found somewhere between these two extremes. The estimated yield for the coming season is placed at from \$350,000 to \$400,000.

#### LODES AND MILLS.

I was disappointed in not seeing the two celebrated mines of Mr. Maxwell. They are situated five miles across the mountains from the Moreno, on the head of Ute creek. The Montezuma mill is not running at present, but it is soon to be started again. The Aztec mill is in full operation, and is paying enormously. I obtained no accurate figures, and will therefore give none, but I certainly believe that it is to-day one of the largest yielding and best paying mines in the West.

About Elizabethtown a large number of lodes have been discovered and opened to some extent, but none of them are sufficiently developed to prove what they are. Only one stamp mill has yet been erected. It is that of Messrs. Graham, Dimick & Co., and contains twenty-five stamps, and is finely and substantially constructed. It was put up to run ore from the Chester lode, and will be put in operation as soon as a tramway can be constructed from the mine to the mill. The lode is being developed by a tunnel on the vein, which is now in 136 feet. The quartz contains free gold, assays \$299.20 per ton, and in its appearance resembles that of Granite district. Quartz from other lodes which I saw has the same resemblance.

#### THE MORENO DITCH.

The biggest enterprise in this territory, or in Colorado, is the Moreno ditch, or as it is popularly known, "the big ditch." It is forty-two miles long, two feet deep, on an average of 5½ feet wide, can carry 600 inches of water, and cost \$200,000. Its capacity can easily be increased to 900 inches of water. Its altitude is 10,794 feet at the head and 10,554 feet at the end. It has therefore an average fall of nearly six feet to the mile. Its leading stockholders are W. H. Moore of Ft. Union, W. Kroenig of La Junta, Jno. Dold of Las Vegas, and V. S. Shelby of Elizabethtown. It was constructed under the direction of Capt. Davis, an experienced miner and engineer, and its present superintendents are Col. J. H. Watts and M. Bloomfield, Esq., to whom I am indebted for these facts.

This ditch takes its water from the head of Red river, a stream which flows westward into the Rio Grande, is carried across the mountains through a low pass, winds around hills and mountains, is carried across valleys and ravines, and after pursuing a course of forty-two miles, stops at a point only eleven miles from where it started. The waters of the Rio Grande are taken across the mountain range, and after reaching the golden sands of the Moreno valley are turned into the streams which flow toward the Mississippi. It is a noble enterprise, and let full credit be given to the men who had the pluck, the money, and the skill to construct it.

#### ELIZABETHTOWN.

The only town in these mines is Elizabethtown, and it is of course the business and social centre. It is wholly an American place. It has no plazas or placitas, and is built as a town ought to be. It is pleasantly and conveniently located, central for the mines, does a large trade, and has probably 300 to 400 inhabitants. It has a very agreeable American society, and several days can be most pleasantly spent here. Let me acknowledge at this point many courtesies and favors from the citizens whom I met, and return thanks for them.

#### THE GRANT AND THE MINES.

These mines it is well known are situated on the Maxwell grant. In his dealings with the miners I think Mr. Maxwell has pursued a very liberal and fair policy. The gulch claims are three hundred feet square, and are leased to the miners for ten years at a rent of one dollar per month. To discoverers of lodes he gives one half of the lode. Mr. Maxwell's policy is I think generally satisfactory to the miners. I do not, indeed, well see how it could be more liberal.

#### SOME OBSERVATIONS.

I visited these mines at a wrong season of the year to obtain sufficient knowledge of them to express an intelligent opinion concerning them. From what I have seen or heard I am most favorably impressed with them, and believe that it is destined to be a good mining camp. Its principal drawback has been a scarcity of water, but the big ditch will this season be able to furnish a large supply, and no such scarcity as existed last year need be feared. That there are good paying gulches here is a fact perfectly evident, but the lode mines have not yet been even prospected. The present season promises to be an active



one, and that the yield of dust will largely exceed last year is almost a certain fact. The gold is here, and needs only labor, capital and enterprise to take it out.

W. R. T.

### ON THE WING.

#### A Farewell Glance at New Mexico.

CIMARRON, March 25.—I am to depart out of the borders of New Mexico tomorrow morning. I have been just five weeks in the territory, and before recrossing the Raton, I am led to write you a few ideas and observations, not to say facts, which have been impressed on my mind during my travels here. My former letters have been local in their character; this one will be general. If I give place to some criticisms which are severe, I trust they will be taken in the same friendly spirit in which they are written, for I shall strive at all times to be fair as well as just. Truth is not always a pleasant thing to hear spoken, or to see in print, but it sometimes becomes almost a duty to speak it and to write it. The topics on which I now propose to write may be somewhat disconnected, but they will be divided into appropriate heads, and I trust will convey some information to whoever may chance to read them.

#### THE MILITARY AND CIVIL ESTABLISHMENT.

New Mexico has always had a large military establishment within her borders, and has probably received more patronage from government in this respect than any of the western territories. There are now eleven or twelve posts within the territory, and two regiments

of regular troops, one of infantry and one of cavalry. Brevet Major General Geo. W. Getty, colonel of the Third U. S. Infantry, is the commanding officer of the district, which comprises the territory, and is well suited for his place. As an officer few have a better record for ability and bravery, and his administration has ever been just and honest, and satisfactory to the people of New Mexico, as well as to his superiors in rank. In former days the military establishment was much larger, and the disbursements of money by the government reached many millions of dollars. If the force of the military has decreased, the disbursements have much more decreased. The total amount paid out by the district quartermaster in 1869, was only a small

amount over \$900,000. I doubt if the total military disbursements in New Mexico now reach a sum equal to \$2,000,000. This figure presents a marked contrast to the expenditure of former years, and when a subsequent portion of this communication is read, it will be readily seen "why times are dull in New Mexico."

Of the civil administration I need not write much, as in organization it resembles any other territory. The officials are all of President Grant's appointment. The governor is Hon. Wm. A. Pile of Missouri, who served with credit in the war for the Union, and was afterwards one of Missouri's ablest congressmen. He has a somewhat difficult place to fill, but I believe he has, and will give to the territory, an open, bold, and honest administration of public affairs—an administration which will do honor to himself, and give satisfaction to the people of the territory. The secretary, newly appointed, is Maj. Henry Wetter, a young man who did gallant service during the war, and whose appointment is a befitting compliment. He is most pleasant in his social address, and I think will make a good officer. The chief justice is Judge Joseph G. Palen, than whom there is no better judicial officer in the West. I was present at his term of court in Santa Fé, observed him closely, and wish to record my opinion of him as a clear-headed lawyer, a just judge, an able jurist, and a courteous gentleman. The U. S. depository is under the charge of Mr. E. W. Little, whose personal integrity, and business capacity has placed the affairs of the institution on a basis equal to that of any in the country. As there are no national banks in Santa Fé, this depository is of more than ordinary importance. The remaining territorial officers are all good and efficient men, and I think the people have a right to expect a faithful conduct of their public affairs. In regard to their military, civil and judicial establishments, New Mexico is favored, as it also is, and has been, in regard to government expenditures.

#### VARIOUS MATERIAL FACTS.

New Mexico contains 124,450 square miles. In size it is the fourth territory; Idaho, Dakota and Arizona having a larger area. Colorado by the way ranks as the sixth in size. According to the census of 1860 New Mexico had a population of 93,541, more than double that of any other two territories. Its present population is now over 100,000, and may

be equally dense to get at any one

appearance of the country reminds one



approximate to 125,000. It casts a vote of over 17,000. The surface of the territory is diversified by mountains, plains and valleys. Its climate is mild, healthy, and invigorating, and not subject to extremes of heat or cold. Its low latitude is balanced by its average high altitude. As a pastoral country it is one of the best in the West. The agricultural resources are extensive, and the valleys are noted for their fertility. Among the most noted and productive of the valleys are those of the Rio Grande, the Pecos, the Mora, the Sapello and the Cimarron. Its mineral resources are vast. Gold, silver, copper, coal and iron abound in great and paying quantities. The resources of the territory in fact are numerous and varied, and invite settlement and improvement. As a fruit growing country New Mexico is unequalled, and during the last two years Messrs. Plummer, Blaisdell & Co., have sold over \$50,000 worth of trees in the territory. The United States assessor, Mr. Davis, informs me that the assessment for 1869 was, in round numbers, \$40,500, and the collections \$35,060, not including the sale of revenue stamps. How this compares with Colorado or other territories I have no data for saying. But with their varied resources, and the opportunities given for their development, it may be appropriately asked why has so little advantage been taken of them—why is the export and production so small—why has the territory not made greater progress in material wealth? These questions are pertinent; and their consideration may suggest the following topic:

WHEREIN BUSINESS MEN HAVE BEEN UNJUST TO NEW MEXICO.

One great drawback to the development of New Mexico has been the large grants made under the old Mexican rule, and which cover many millions of acres of agricultural and mineral lands. Another has been its former far distant and isolated position; and still another has been the presence of large and hostile bands of Indians. All these influences have had their effect and should not be overlooked in the consideration of this question. But there is another reason of still greater import, one which reflects unfavorably on the enterprise of the residents of New Mexico; and does no credit to their patriotic pride in the progress and development of the territory. The business men of New Mexico have taken no interest in and invest-

ed no money for the material growth of the country. A system of *absenteeism*, or what approaches to the same thing, has cursed New Mexico, and under its effects the territory is now suffering. Men seem to have come here to make money and then leave; and not to have come to inhabit, to improve, to build up or to develop. In the early times the government was spending millions of dollars, profits were large, money plenty, and a fortune easily made. Men made their money, and instead of investing it for the improvement of the territory, carried it out of the territory for investment elsewhere, and the improvement of other sections. The country has been drained of its profits, and left helpless to struggle on. There was no attempt made to develop the varied resources of the territory; no attempt to create a permanent home market and trade by building up industries, opening mines, and rendering the native wealth of the territory productive. The government alone was depended on. What money it brought was gathered up, hoarded, and carried away; and times were called "good" and "brisk," and every one thought the country "prosperous." How different indeed was the real fact. The life blood was being sucked from its vitals, and yet no one knew it, or heeded it.

It is in these particulars that the residents of New Mexico have been unjust to the territory. It was these things that I meant when I said in a former letter that "a certain class of enterprise was wanting." Now what is the result of this old policy? The government patronage has been in a large measure decreased. There is less demand, less money, and "dull times," "hard times" at once press upon all classes. The result is a legitimate one; no political economist would expect anything else. New Mexico has not made that progress to which its resources and opportunities entitle it, and its American residents are to blame for the fact. While this policy has been going on here with all its damaging consequences, Colorado, Idaho and Montana have sprung into existence, and with less favorable opportunities in

many particulars, have outstripped her in the creation of a material wealth. The cause is apparent. Those territories have invested their money at home, turned last year's profits into this year's capital, and used it to make farms, to open



mines, to build houses, stores and manufactories, to foster, in fact, home enterprises, and home industries. They have increased in permanent wealth while New Mexico has not.

In this connection let me not fail to except those who do not come under these general remarks, and to whom full credit should be given. The men who have put their money into enterprises like the Moreno ditch, who are improving farms, opening mines, and trying to aid the country are worthy of all praise. They are crying out against this policy, and setting an example of courage, energy and enterprise worthy of being followed by all, and entitled to the greatest encouragement.

#### WHAT THE TERRITORY NEEDS.

It is evident that a change must come. Such a ruinous policy would in the course of time drain the great and wealthy state of New York, and render its prosperity a thing of the past. This old policy must be abandoned. New Mexico men must invest their money in New Mexico for the development of its material resources. The territory must be made to depend on itself, and it will soon become independent. There is a need of capital for investment; of an immigration of live, energetic, enterprising people; of railroads. The territory is rich in resources, which only await the touch of industry to be transformed into productive wealth. Let the past be atoned for by present acts, and of the future of the territory there can be no doubt. Colorado will aid its prosperity and rejoice in its progress; and if these letters shall do anything to advertise the advantages of the territory, to aid in the development of its resources, or to quicken its people to new life, and new enterprise, the work of the writer will not have been for naught. With a "God-speed" for the progress of New Mexico, and a pleasant "good-bye" to its generous and hospitable people, I close.

W. R. T.

#### LETTERS FROM THE NORTH-WEST.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

Dec 1866

Messrs. Editors—Our Board of Domestic Missions did a notably wise and proper thing when it recently sent a competent missionary to Santa Fe, New Mexico. I do not intend to say that wise and proper acts are so uncommon with that Board as to be notable.

What I mean is, that *that* movement was one in the right direction. Under date of 4th inst., the worthy missionary who has gone out to occupy that important field—the Rev. D. F. McFarland, recently of Illinois—writes that he reached Santa Fe on Thursday, 22d of November. He was promptly at his work. Though fatigued by a long journey, and needing rest, on the following Friday and Saturday he made the acquaintance of all the prominent men of the city, and on the ensuing Sabbath preached in the Senate Chamber to an attentive and respectably large congregation. In the afternoon of the same day a Sabbath-school of much promise was organized. On the next Sabbath, the 2d inst., he had a full house of very attentive hearers, and a much larger Sabbath-school. To show that this missionary begins right, and is laying the right kind of a foundation, I would state that he has already collected and forwarded the money for a supply of *Sabbath-school Visitors*, and that his request for a donation of Shorter Catechisms has been promptly and favourably responded to by our Board of Publication. This probably is the first Protestant Sabbath-school ever organized in New Mexico. Be that as it may, without a doubt the Shorter Catechism is now, for the first time, introduced into that Territory. So we have finally planted our standard, and made a beginning in this stronghold of sin. Perhaps we will do the same thing in Utah, if our government is ever strong enough, and has time and courage enough to enforce its laws there; protect evangelical ministers from violence and assassination; rescue thousands of females from a condition worse than that to which the most degrading heathenism consigns them, and wipe the disgraceful blot of polygamy from its national escutcheon.

Mr. McFarland writes that the Governor of the Territory has kindly given him the permanent use of the Senate Chamber for his Sabbath meetings, and that he has been very cordially received by the principal persons of Santa Fe,



who express themselves as greatly rejoiced that one has come to preach the gospel there. While the great mass of the people are prejudiced and superstitious Romanists, they are generally quiet, orderly, industrious, and *very civil*. Yet this brother has undertaken a most difficult work—one in which he needs our earnest prayers and liberal support. Romanism has had its headquarters in Santa Fe for more than two hundred years, and for all that time its degrading and demoralizing influences have been actively at work among the people. Licentiousness and vice are fearfully prevalent, not only among the Mexican population; but among many who have gone thither from the shadows of Christian sanctuaries, and the sacred influences of Christian homes in "the States." It is no light labour, therefore, to firmly and permanently plant the gospel standard in the capital of New Mexico. The population of the Territory is estimated at 100,000. Besides our missionary, there is but one Protestant minister in it. He is a Baptist brother, who lives more than one hundred miles south of Santa Fe, and who, being engaged in secular business, only preaches occasionally. Under these circumstances, "exchanges" will not be convenient, and our good brother will be compelled to "paddle his own canoe." Our Baptist brethren are said to have expended \$20,000 in missionary efforts in Santa Fe without securing a foothold. In fact, they seem to have abandoned the field, shaking off the dust of the city as a testimony against it. Their church building is fast becoming a ruin, the roof having fallen in before their last minister left the city. We hope, by the blessing of God upon prudent counsels, and faithful and well-directed labours, to succeed better than our Baptist brethren have done. Give the Westminster Assembly's Catechism, and that sound, scriptural theology which is commonly called "Calvinism," half a chance, and they will work wonders. They will stand when all other foundations crumble.

How apt we are, as we gather in the precious golden sheaves, and joyfully sing our "Harvest Home," to forget those whose busy and industrious hands prepared the ground, and carefully scattered the fruitful seed. As the building rises before us, grand and beautiful in its just and fair proportions, how prone we are to lavish our praises upon the builder, and to forget entirely those who laid, wide and deep and strong, the foundations upon which it rests, and without which it could not stand. Too often, is this sadly true in spiritual things. We forget too often that, without an industrious breaking up of the fallow ground, and a careful sowing of the gospel seed, there can be no spiritual harvest. Unknown, uncared for, and

1867 — 1867  
[CORRESPONDENCE OF THE PRESBYTERIAN.]

Messrs. Editors—A private letter from the Rev. D. F. McFarland, the missionary recently sent to Santa Fe, brings the gratifying announcement that, on the first Sabbath of January, a church of twelve members was organized in that distant section of our country. Its Presbyterian connection is perhaps a little "mixed" just now. M. L. Byers and W. W. Carothers were elected ruling elders, and Governor R. B. Mitchell, Chief Justice J. P. Hough, Colonel James L. Collins, M. L. Byers, and S. B. Elkins were elected Trustees. While God chooses "the weak things of the world to confound the things which are mighty, that no flesh may glory in his presence," and while his Church is not dependent upon honoured and exalted names, it is an agreeable and encouraging fact that this list of trustees embraces the Governor and Chief Justice of the Territory, and that the wife of the former is an active and efficient member of the little church just organized. The same may be true of the wives of other officials, but as to that I am not informed. One thing, however, is certain—Mrs. Mitchell has been importunate in her solicitations, and indefatigable in her efforts, for the settlement



of a minister and the organization of a church in Santa Fe, and now heartily rejoices in her success. Of the ruling elders elected, Mr. Carothers was ordained on the following Sabbath. Mr. Byers holds the matter of his acceptance under advisement for the present, but it is thought he will soon accept, and be also ordained. He is the Postmaster at Santa Fe, was a member of the Lutheran church in Hagerstown, Maryland, and enjoys the esteem and confidence of all who know him in Santa Fe.

The sub-officials in charge of the public buildings in Santa Fe are generally Romanists. On the day appointed for the organization of the church, the doorkeeper of the Senate Chamber, which has been kindly placed at the service of Mr. McFarland, was absent with the key, and could no where be found. He alleges that this was an act of forgetfulness on his part, but it is more than half suspected that, being a Romanist, he remembered to forget. In this emergency Mrs. Governor Mitchell kindly and willingly offered the use of one of her spacious parlours, and there the little band of disciples met and were organized into a church of Christ. That church, for that day, was a "church in the house."

What is this little church to do for a

#### PRESBYTERY OF SANTA FE. 1868

Rev. J. M. Roberts, a missionary to the Navajo Indians, in New Mexico, having reached Santa Fe, the "Presbytery of Santa Fe" was, on the 14th of December, organized in accordance with the directions of the last Assembly. The Presbytery now consists of the following ministers: Rev. D. F. McFarland, domestic missionary at Santa Fe; Rev. J. N. Schultz, chaplain U. S. A.; and Rev. J. M. Roberts, missionary to the Indians.

Your readers will be gratified to learn that Rev. J. A. Skinner, recently pastor of the church at Stockton, California, has just been commissioned by our Board of Domestic Missions as a missionary in Arizona. It is expected that he will soon become a member of the Presbytery of Santa Fe.

The blessing of God seems to rest upon

the labors of Rev. Mr. McFarland, and our mission at Santa Fe is prospering, in spite of great obstacles and discouragements. Three members have been added to our little church there, within the last few weeks. The Sabbath evening services and the Wednesday evening prayer-meeting are largely attended. Services were to be held on each evening of the week following the organization of the Presbytery, and the sacrament of the Lord's Supper was to be administered on the next Sabbath, when it was expected that several others would be added to the church, on profession of their faith in Christ.

At the organization of the Presbytery, Mr. Wm. Kennedy was enrolled as the ruling elder from the Santa Fe church. Mr. Kennedy has been recently ordained. He assists Mr. McFarland as a teacher in the mission school, is from Indiana, and seems sent, in the kind providence of God, to assist in the work of establishing the Church of Christ in that dark and wicked section of our land.

The last of the three members added to the Santa Fe church, as heretofore noticed, was a young soldier who had previously led a reckless and wicked life, and who was hopefully converted while on duty in Santa Fe.

Your readers will, no doubt, be pleased to hear of our progress in those far-off and important fields. Will they not remember these brethren in their prayers, and give them the substantial encouragement they so well deserve and so much need? Our Board of Domestic Missions, now so efficiently and satisfactorily conducted, is doing all it possibly can for the extension of our Church. Would that it were able to send its missionaries into all the waste places of our land—and pay them decent salaries.

#### ORGANIZATION OF THE PRESBYTERY OF SANTA FE, DEC. 14, 1868.

SANTA FE, NEW MEXICO.

The General Assembly in Albany, New York, June 2d, 1868, "authorized Rev. John N. Schultz, Rev. James M. Roberts, and Rev. D. F. McFarland, ministers, and such churches as may be found in New Mexico, to form a new Presbytery, to be called the Presbytery of Santa Fe; and to meet in Santa Fe, on the



call of the Rev. Mr. McFarland, who shall preach the opening sermon, and preside until a new Moderator be chosen."

In accordance with this order, a meeting was called, and sermon preached from Joshua xviii: 3, last clause, and the new Presbytery constituted with prayer. The above named ministers were present, with William Kennedy, Elder from Santa Fe church.

Among other items of business, the following may interest the church at large:

J. N. Schultz was chosen Moderator, and J. M. Roberts, Temporary Clerk. Standing Rule 1st, That Presbytery spend the first half hour of each session in devotional exercises. 14th Standing Rule, Every licentiate or minister belonging to another Presbytery, and desiring to preach within our bounds, must first submit his credentials to Presbytery or the Committee on Missions; and every minister, wishing to join this Presbytery, must be examined according to the requirements of the General Assembly.

D. F. McFarland and William Kennedy were appointed Committee on Missions.

Committees were appointed to visit Socorro, Lagunas, Albuquerque, Las Vegas, and vicinities, to ascertain the religious condition of those places; and, if the way be clear, to organize churches, and perform such other missionary services as may be opportune.

J. N. Schultz was appointed historian of Presbytery, and D. F. McFarland Stated Clerk.

The Sessional records of Santa Fe church were approved.

The narrative of the state of religion in our bounds was adopted, and the Stated Clerk directed to send a copy for publication in the NORTH-WESTERN PRESBYTERIAN, *Presbyterian*, and *Banner*; also, extracts from minutes of Presbytery, and the report of the committee to examine the financial condition of Santa Fe church and mission.

The following report of the committee to visit the Parochial School was adopted, and the Stated Clerk directed to publish it in the *Santa Fe Gazette, New Mexican*, and *Albuquerque Review*.

"Committee visited the Parochial School, heard recitations, declamations, and criticisms on compositions. They have also witnessed the arrangements and moral influence of the Boarding Department. They express themselves highly pleased with the school and all its appointments, and commend it to the citizens of New Mexico and to the fostering care of the church."

The following was adopted:

Presbytery fully appreciates the importance of establishing an institution of learning within our bounds, of the highest order, under Christian influence; and, as the school established at the commencement of the Mission in Santa Fe, under the care of Session, has been doing a good work—

*Resolved*, 1st. That this school be taken under the care of Presbytery, as the Santa Fe Collegiate Institute, and that a committee be appointed to obtain a charter for a college of the highest order, and, when obtained, that this school be the Preparatory Department of the same.

2d. That D. F. McFarland and William Kennedy be the committee to secure this charter, and make report at the next stated meeting of Presbytery.

3d. That application be made to the Board of Education for aid for one year, from Nov. 1st, 1868, to the amount of \$500, in order that the children of Mexican parents may receive the benefits of the school, which many of them are now deprived of on account of present rates.

4th. That the Stated Clerk is hereby directed to forward a copy of these resolutions to the Board of Education, requesting the above appropriation.

Ordered that the Stated Clerk forward to the General Assembly the answer of Presbytery respecting unbaptized children in our bounds.

Ordered that, in regard to the Boards of the Church, Presbytery begins its action with the following declaration:

*Resolved*, 1st. That every minister and



church are parts of the great missionary force which Jesus Christ sends out to evangelize the nations; that the increasing interest of all should be maintained in this by Bible instruction, missionary intelligence, and regular contributions of men and means; and that love for church home, its honor and efficiency, urge us to support all the Boards of our church.

2d. That God in his Providence, and by his Word, is speaking in unmistakable terms to every individual professor of religion, to arise and do this work at once, in his strength and for his glory.

On the subject of reunion, was the following action:

The Presbytery of Santa Fe respectfully disapprove the proposed basis of union; because the wording of the first resolution seems so as to give ground for more or less discord in the united church, foreshadowed by the strong and respectable pro-

test on the floor of the last General Assembly. At the same time, we declare our hearty desire for union, in Christian confidence and love, upon the pure and simple basis of the Confession of Faith, Catechisms, Government and Discipline of the Presbyterian Church of the United States.

The following report of the committee to examine the financial condition of Santa Fe Church and Mission was adopted: "Having carefully examined the deeds and records, and the finances of the Mission, we find them correct. We find, also, that the Missionary has secured, for \$5,100, a valuable property, the buildings on which are now used for church, parsonage, school room, and boarding; but which are intended to be used, ultimately, for parsonage and school alone. That \$2,200 of this has been paid, while \$2,900 (including interest on \$1,200, secured by mortgage at 2 per cent. a month,) remains unpaid. That the present worth of the property is at least \$7,000. Also, we find that the report rendered by the Financial Committee of said Church and Mission is true, and sets forth the facts as they really are in the records of the Mission. We deem

it great cause of thankfulness that God has blessed the efforts to establish the Mission, and that, with so small an amount of funds at the disposal of the Missionary, such valuable property, in so eligible a location has been secured.

The following sums include all that has been received:

From Rev. T. L. Janeway, D.D., Philadelphia, Pa.....	\$ 1,000.00
From individuals of Wheeling, West Va.....	80.00
From individuals of Steubenville, O. " Lebanon Pres. Church, Pa., per Rev. A. O. Rockwell.....	33.00
From Cross Creek Pres. Church, Pa., per Rev. John Stockton, D.D.....	110.00
From Rev. W. M. Taylor, Mt. Jackson, Pa.....	33.45
From Bethel Pres. Church, Pa., per Rev. George Marshall, D.D.....	2.00
From individuals in Santa Fe, New Mexico.....	50.00
From profits of Mission School, in Santa Fe.....	407.55
	484.00
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	\$2,200 00

On motion of J. N. Schultz, Presbytery proceeded to elect Commissioners to the next General Assembly. D. F. McFarland, minister, and William Kennedy, ruling elder, were chosen. Ordered,

That, whereas the interests of the Santa Fe Mission and Presbytery require a personal presentation of their situation, wants and prospects to the General Assembly, and other efficient friends of church extension,

*Resolved*, 1. That our commissioner, Rev. D. F. McFarland, visit the East, if practicable, and make such presentation at and about the time of the next meeting of the General Assembly, and secure from churches and individuals the necessary funds to liquidate the debt of Santa Fe Mission, and place it on a permanent basis.

2. That the Presbytery consider the securing of these funds *the coming year* of vital importance to our domestic missionary work in the whole territory.

3. That the Temporary Clerk furnish a copy of these resolutions to Rev. D. F. McFarland.

Ordered that the Stated Clerk report to the next General Assembly the organization of the Presbytery of Santa Fe. and its action on Reunion; also to forward the statistical report of the Presbytery to the



Synod of Kansas, with the request that the boundaries of Presbytery comprise the two Territories of New Mexico and Arizona.

*Resolved*, That Presbytery return thanks to Mr. N. Brown for his courtesy and kindness in photographing its members in group.

William Kennedy, Elder of Santa Fe church, after the usual examination in experimental religion, his views in seeking the Gospel ministry, his talents and progress in study, was taken under the care of Presbytery, with the view to prepare for the ministry, and recommended to continue his studies under the care of and with Rev. D. F. McFarland.

After singing and prayer, Presbytery adjourned Dec. 19th, to meet at the call of the Moderator.

D. F. McFARLAND, *Stated Clerk*.

*Narrative of the State of Religion in the Bounds of the Santa Fe Presbytery.*

The Committee on the Narrative, report that the only church in the Presbytery, that of Santa Fe, has been blessed by God's providence and grace. Its numbers have increased. Its meetings for worship are well attended and with increasing interest. Its Sabbath School is flourishing. Its benevolent contributions are large. Sabbath collections as a part of worship, having been adopted from the beginning. Its religious influence has reached the detachment of the army stationed at Santa Fe. It has fostered the cause of temperance among citizens and soldiers. The Parochial school is doing a good work in Santa Fe and the Territory. The Free school promises well for Americans and New Mexicans, Catholics and Protestants in the city. The missionary to the Navajos is on his way to begin his work. The chaplain is preaching and teaching at Fort Craig, and preaching occasionally in other parts of the Territory. Superstition, licentiousness, intemperance, profanity, Sabbath breaking, and intense worldliness prevail to a fearful extent. The

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language, customs, amusements, legislation, morality and religion are mostly Spanish, and Roman Catholic. The Pueblo In-

**DOMESTIC MISSIONS. 1868**

FORT CRAIG, New Mexico, Dec. 25, 1868.

*Dear Presbyterian.*—After another preaching furlough to Santa Fé, I send you a second letter from the valley of the Rio Grande, and the Mésas of New Mexico. I saw Santa Fé in its winter scenery—a little snow and ice in its streets—droves of burros loaded with wood, fodder, &c., the near mountains sprinkled with snow, with Baldy's majestic dome towering up in snowy whiteness, forty miles north—the warm sunshine resting so lovingly on the Plaza, that most of the stores around it were opened to the day's warm air. I called upon the Governor, whose wife is an active member of our Church. I looked in upon the two houses of the Legislature, composed of New Mexicans and Americans, in the ratio of seven to one. I visited the two American schools, which seemed to be doing a good work. I called upon my excellent Department Commander, General Getty, whose pleasant family have lately joined him. The last night I heard a good sermon on the text, "Fear God," preached to the Episcopal Church, (which has been lately organized,) by the Rev. J. W. Woart, chaplain United States Army, at Fort Union.

I was welcomed by the Rev. D. F. McFarland and lady, and spent a pleasant ten days in their Christian and hospitable family. But a great change had passed upon that household. Its summer flower had been chilled, and its withered stalk laid out of sight. In midsummer I baptized their only child. In midwinter I condole with them at its early departure. We rejoice together over children in heaven. But Jesus alone can comfort parents in such a case.

I met the Rev. J. M. Roberts and wife, our sanguine and persevering missionaries to the Navajoe Indians. They have a difficult work before them, and will doubtless have the opportune aid and prayers of God's people. God bless them!

Miss Gaston is doing well with a few bright New Mexicans and Americans, in the Free school, which meets much prejudice. Brother McFarland is burdened with missionary, pastoral, and educational labors, in the midst of financial diffi-



culties. In order to secure a valuable property for the mission, he is obliged to pay two per cent. per month for twelve hundred dollars, besides the profits of the school, (which are needed for extending education,) and part of his own salary. Our Church has set him in an important position to do a great work. He has laid the foundations broad and deep. He is building with his might. But he "needs money, (which) answereth all things." And God has bestowed this abundantly upon some. Who of them will aid this burdened and afflicted servant and handmaid of the Lord, who have boldly planted the banner of the Cross on these Rocky Mountain heights, and stand by it for defence and advancement, amid sunshine and storm, in loneliness and trial?

I met also William Kennedy, a young man brought up by a pious mother, of the Presbyterian family. He passed unharmed through our last great war, and drifted here to become a teacher, an elder in the Church, and a candidate for the ministry. May God guide and bless him.

We formed the Santa Fé Presbytery, of which you will hear particularly from official sources. We had pleasant meetings, a week's preaching, and the communion together. God's Spirit seems hovering over the mission, in church and school. Since last summer, four on profession, and three by certificate, have united. Others are serious. Let the prayers of all ascend for this new Presbytery in its various work.

This is sunny Christmas. All unnecessary work is suspended at this Fort. Our Sabbath meetings are increasing in numbers and interest. Pray for us, that officers, soldiers, and citizens, may enlist under the Captain of salvation.

JOHN N. SCHULTZ,  
*Chaplain 38th Infantry, U. S. A.*

## DOMESTIC MISSIONS.

### The Work of Women.

We have before us two small pamphlets, or tracts, in which a noble work is proposed to women, and the record made of what has been done. The first is entitled "First Annual Report of the New Mexico, Arizona and Colorado Missionary Association," with Constitution and list of officers and members. The second, is

"Santa Fé Mission of 1867-68. The first relates to the general missionary work in the Territories, the second to a particular work in the capital of New Mexico. The "Association" is composed entirely of ladies, residing chiefly in New York State, and the purpose of the Association is to aid Mission Boards in sending missionaries to the new Territories, and to send Bible-women and teachers to labor and co-operate with the missionaries. These ladies have given kind assistance, the Rev. D. F. MacFarland, of Santa Fé, having sent to him at their expense, Mrs. Palmer, to labor in Santa Fé, as a Bible-reader and distributor of tracts. The Report says:

"In March, 1869, Mrs. Palmer started for Santa Fé, and arrived safely through, after a severe journey. The Association will pay her a salary, and she will reside with Mr. MacFarland, and labor under his superintendence. Through the kindness of a friend, a free pass was procured for her on the Union Pacific Railroad from Omaha to Cheyenne. We were indebted to another friend for a free pass from New York to Cleveland, the value of these passes amounting to about \$50. The expenses of the remaining portion of the journey were defrayed by the Association. We hope still further to aid Mr. MacFarland in building a substantial church edifice, which will be the first Presbyterian Church ever erected in the territory of New Mexico. This we shall endeavor to do, in the expectation that the Church Extension Committee will further this object by a liberal donation."

The Report further says:

"The good work has also been begun in the Territory of Arizona. The Rev. James A. Skinner has recently been sent by the Presbyterian Board of Domestic Missions to Prescott, the former capital of Arizona. This Association was pleased to learn that the sum of \$1,000 was contributed from two churches of New York city, the Rev. Dr. Hall's and the Rev. Dr. Murray's, to pay the salary of Mr. Skinner; and a lady of this Association procured a free pass valued at \$150 for his journey to his appointed field of labor.

"In July, 1868, the Rev. A. F. Lyle was sent by the American Home Missionary Society, to preach the gospel in



the territory of Colorado. He is on the side at Black Hawk in the Rocky Mountains, near Central City. This Association contributed \$35, to aid in the preliminary steps towards obtaining his commission, and is now in correspondence with Mr. Lyle, hoping in the future to encourage and assist him if necessary.

"The Association sent out in the month of April, 1868, three communion services, (the total cost of which was \$65,) one to Santa Fé, one to the Navajo Mission, and one to Fort McDowell, Arizona—also a circulating library for Santa Fé, valued at \$150, which was donated, through our solicitations, by A. S. Barnes & Co., Henry Ivison & Co., the American Tract Society and Robert Carter & Bros. Books and tracts were also given by Christian friends, and the American Tract Society for the Arizona Mission, valued at \$250. From the American Bible Society was received a box of Bibles, worth \$100, which was sent to Arizona. The American Tract Society presented a box of Spanish Tracts, valued at \$50, which was given to Mrs. Palmer, the Bible-reader, for Santa Fé."

to give

## HOME MISSIONS.

### New Mexico.—No. I.

LAS VEGAS, April, 1870.

What do the readers of the *Presbyterian* know about the Territory of New Mexico? If I am not mistaken, Messrs. Editors, it is in great measure an unknown land to most of them. So far as my observation goes, it is seldom mentioned in the journals of the day, secular or religious. I see in the report of the Reconstruction Committee that the Synod of Kansas is to include the churches of New Mexico; and I presume some statements must have been recently made in the papers that New Mexico was acting on a State constitution, preparatory to her application for admission as a State in the Union. And it is probable that these are about the only items which enterprising newspaper men have been able to find concerning this large territory, which for more than twenty years has been an integral part of the United States. Our people have been, and probably still are, interested in Mexico, or, as it is frequently designated for the sake of distinction, Old Mexico. The statements which were made during the winter concerning Protestantism in that coun-

try must have possessed a deep interest for all intelligent Christians, and the more recent statement that forty thousand dollars had been raised in New York city, (I am not mistaken, I think,) for the purpose of strengthening and promoting the interests of Protestantism among that people, certainly must have caused gladness to the hearts of all who pray, "Thy kingdom come." Yet New Mexico, which, by treaty of annexation, became a part of our

*Rev John A. Annin*

New Mexico.—No. II.

LAS VEGAS, April, 1870.

*Messrs. Editors*—If I am right in the supposition that very little, comparatively, is known or thought of New Mexico, the reasons perhaps are sufficiently obvious. There are no *special* or *peculiar* circumstances which have yet excited general interest, or attracted public attention. New Mexico did not come into any special prominence or importance during the war. It was not the theatre of any great vital military movements; and no great present political importance attaches to it. And as to the Church, it may be said that she too has been, for the last ten years, greatly occupied with absorbing questions, and that in dealing with these, New Mexico has not come much into consideration. The truth is, this Territory is about as far from the notice and knowledge of our American civilization and Christianity as one can well get under the United States Government. If we go westward from this point, we approach the Pacific coast, where great cities and the world's commerce are producing and exhibiting a boundless activity. There is no great rush of population to New Mexico. The Territory is not yet accessible by railroad, and her gold and silver mines, though rich, I believe, do not so far surpass others more easily reached as to draw the ten thousand seekers for wealth.

But this Territory is a part of the United States, and has been for twenty years. It will probably soon be admitted as one of the States, and have its representatives in Congress—voting, of course, on all questions. These representatives will, no doubt, be native Mexicans and Catholics, and their votes will, of course, always be cast in favor of that powerful sect or party whose great boast is an infallible Church, and which is laboring so strenuously, and not without prospects of success, to subvert our system of education, and



virtually to destroy our Government by essentially changing its character. Do not these circumstances give New Mexico a very valid claim upon the interest and deep solicitude of every true American patriot? The Territory, moreover, has a population of about one hundred thousand, and every one of these people has a soul to save or lose. Does not this fact entitle New Mexico to a large share in the prayerful interest and activity of all who have any just estimate of the value of a human soul, and who desire the advancement of the Redeemer's kingdom. And in view of both or all these facts, should not American patriotism and Christianity be doing more for this region than has yet been done? One reason why the Presbyterian Church has done so little for and in New Mexico, and done nothing for it until very recently, must, I think, be owing to the

disturbances of the war. Work in this part of our country was urged upon our Church, in General Assembly, or through the press, more than twenty years ago, by Dr. Plumer, and if at that time our Church had entered New Mexico with Primer and Bible, and prosecuted the work diligently for a few years, my belief is that the Territory would have presented a very different aspect from that now witnessed. A.

#### New Mexico.—No. IV.

LAS VEGAS, April, 1870.

*Messrs. Editors*—I promised in this number to give some account of early missionary evangelistic labors in this Territory. By *early*, however, let me say, I mean only in the earlier history of New Mexico as a part of the United States. So far as is known to the present writer, no efforts whatever were made to introduce true religion previous to the treaty of annexation in 1849.

Allow me, however, to postpone what I have to say under that head until I have offered a few more words concerning New Mexico, her climate and people, her resources and possibilities.

There is no reason whatever, in my judgment, why this region should not be in a highly prosperous condition, and should not abound in the comforts and deencies, the charities and moralities of a highly civilized community, except a reason, which is a most damaging argument against the dominant religion, and the teachings of her priesthood; except that reason which explains the greater prevalence of

beggary and poverty in Naples than in Boston, and the superiority of Edinburgh over Madrid or Rome. It is true, the activity of New Mexico must be of a different type from that of many of the States, quite probably she could not be a great agricultural region.

But when you see a dozen or a score of men, every one of whom seems able to do a full good day's work, lounging around the corners day after day, or see twenty to forty gathered in eager interest around two poor chickens, which are set on to tearing and torturing each other, and when you see scores and hundreds gathered in the public plaza, and going through various mummeries in honor of some pretended saint, and spending the remainder of the day in worse than idleness, you at least take the hint concerning the poverty and beggary which is seen on every hand.

New Mexico has a very pleasant climate, with a single exception, which ought not to be omitted in speaking of the subject. The winter has been mild and open. During portions of many, if not most, of the days, since the opening of the year, the doors have stood open, and the fires have gone out. I am told the summers are cool, airy, and delightful. We are some five to six thousand feet above the level of the sea, (living is very *high* here,) so that nothing is known of oppressive and enfeebling heats.

And touching Las Vegas, the home, for the present, of your correspondent, it has in its near vicinity, some five miles distant, highly medicated, and almost boiling springs, issuing from the side of a mountain, which, as it would seem, at no distant day, must be as much frequented as the great summer resorts of the older portions of the country. The exception referred to in connection with climate, is the frequency of fierce violent winds. This is a very important exception to all statements concerning the pleasantness of the climate. These winds leave you but little comfort. The sand and dust, and, if you are in the house, the ashes, are every where but where they ought to be, and eyes, and ears, and head, and hair all soon need special attention.

With regard to resources, where irrigation is possible, and in many places it is easily effected, wheat grows well, yielding "some thirty," and, if my information is correct, "some sixty fold."

Gold and silver are in her mountains in



quantities sufficient greatly to reward and enrich diligence and industry. Many hundreds of thousands of sheep, and many thousands of cattle feed on her nutritious grasses. Why should there not be wealth, or at least competence in New Mexico? Would not the high-toned morality and industry which have made New England what it is soon transform New Mexico from the wretched region it now is to something like the garden of the Lord?

The missionaries already here have come to preach that gospel which proclaims as one of its fundamental tenets and deliverances, "being justified *by faith*, we have peace with God through Jesus Christ our Lord," and which enjoins upon all within the sound of its voice, as one of cardinal precepts, "Let him that stole steal no more, but labor with his hands the thing which is good." We have come to expound the pure doctrines, and to inculcate the pure morality of the gospel; and if we can get a footing and a hearing, our labor *shall not*, and *will not* be in vain in the Lord.

In my next, a few words concerning some earlier missionaries and their labors.

*Rev John A. Annin*  
THE HOME FIELD.

New Mexico.—No. VII.

LAS VEGAS, May 14, 1870.

*Messrs. Editors*—Since writing the last of the previous articles, nearly a month ago, I have attended the spring meeting of the Presbytery of Santa Fe, in the city of Santa Fe, the capital of the Territory; and a few words about Presbytery will be in the line of my main object, and may have an interest for some of your readers.

Santa Fe is some eighty miles distant from this point. The travel is by coach, and the time twelve to fifteen hours. I reached Santa Fe between midnight and morning. Presbytery consisted of three members—the Rev. D. F. McFarland, the Rev. J. M. Roberts, of the Navajo country, and your correspondent. I do not know how else to designate the location of brother Roberts. He is commissioned by the Board of Foreign Missions, and is laboring among the Navajo Indians, in the Territory of Arizona. He came to Presbytery with his own team—bringing his wife and little child with him. The distance is between two and three hundred miles, and he was, I think, more than a week on the way. In Presbytery three constitute a quorum, and, of course, if

any one of the three had been absent, nothing could have been done.

The three now mentioned are the only clerical members of Presbytery, except a brother Shultz, whom I have not the pleasure of knowing. Brother Shultz is chaplain of some military company in Texas, at a distance from the place of meeting of—to speak cautiously—five to fifteen hundred miles.

It was good to meet the brethren in conference and in worship. Instead of a half hour spent in devotional exercises before each session, three-quarters of an hour was devoted each day, between eleven and twelve o'clock, in the church, to a prayer-meeting. A general invitation was given; and there a few Christians—a few professed followers of Jesus, together with a few others—engaged each day, for a week, in supplication and in song—hoping to renew their spiritual strength, and to secure the blessing of God upon the several fields of labor within the limits of Presbytery, and the various interests committed to its care.

For ten successive evenings there was preaching in the church—the brethren from a distance taking turns in the service, and the attendance and the attention were encouraging. On Sunday, April 24th, the Sacrament of the Lord's Supper was administered, and the followers of Christ, a little flock, gathered around the table thus set in the wilderness, and prepared in the presence of their enemies, to "grasp with firmer hand the eternal grace, and all their weariness to lean on" their divine Lord.

The committee appointed to visit the school of Rev. Mr. McFarland, or the two departments of the same school, reported that they found the same in successful operation, and did not doubt that they were already exerting a powerful influence for good, and could not fail, under continued wise and efficient management, to be an important agency for the enlightenment of the people of New Mexico.

The following was adopted in reference to the work in Las Vegas:

"*Resolved*, That Presbytery has listened with lively interest to the statement of the Rev. Mr. Annin, of Las Vegas, concerning the condition and prospects of the work in his field of labor, and feels a deep solicitude for the success of that mission.

"*Resolved further*, That Presbytery is satisfied that additional outlay for buildings for



2/ church and school purposes in Las Vegas is of vital importance for the successful prosecution of the work of the Lord in that place, and in order to secure the best results from the cost already incurred; and that the session of that church is hereby directed to make efforts to secure the necessary funds at the earliest practicable moment."

A word or two more in closing this brief article. Before this reaches your office the General Assembly will have convened in Philadelphia. A new significance now attaches to the phrase, *The General Assembly*. Hundreds of brethren *at the front*, who cannot be present on that great occasion, will doubtless pray with fervor that the spirit of the Lord may be there in abundant measure, that the result of the great fact so happily accomplished (one of the few great facts of the century in church history) may be enlargement and expansion in all the activities of church, and vigor and aggression and conquest beyond all former precedent.

O may the word be spoken to our Church, "Arise! shine, for thy light is come."

And your correspondent will pray that this weltering mass of degradation and death around him may also feel the touch and the throb of the new and nobler life.

## THE HOME FIELD.

### New Mexico.—No. VIII.

What I know, or believe on reliable information, concerning some early missionary labors in this Territory.

*Messrs. Editors*—When I come to put pen to paper on this subject, I find that the chapter is likely to be a short one. For two or three years previous to 1866, or prior to Mr. McFarland's arrival at Santa Fe, it is believed there was not a single active Protestant missionary or minister in the Territory. Yet, for a number of years ending in 1862 or 1863, missionary labors had been prosecuted here, with results and prospects such as greatly to encourage and stimulate the efforts which the Presbyterian Church is now making to plant and foster the true religion among this people. In 1854 or '55 (possibly earlier) the Baptist Church entered New Mexico, with the gospel. There have been in all, four, if not five ministers of that Church in the Territory, and three were laboring at the same time under its Home Mission Board. These missionaries had at one time five assistants, or Bible-

readers, (native Mexicans,) whose duty it was to go from place to place, and read the Bible whenever they could get a hearing; to pray with the people when possible, and to endeavor to lead them to the truth and to Christ. These labors were prosecuted until 1862 or 1863. Five churches were organized. A small number professed conversion, and were gathered into the churches, sufficient for nuclei and rallying points, and a much larger number, one or two hundred, were partially enlightened, and convinced of the errors of Romanism, and became favorably inclined to evangelical religion. Hence they are generally spoken of as Protestants. This, it is clear, was a good beginning, and might have been made a powerful lever for speedy subsequent successes. And it is further clear, I may say here, that these people ought to be looked after; they are as sheep without a shepherd.

A Mexican family of five persons is at this present time in my house. They have come some forty miles to see me; they will spend two or three days with me, and I shall probably receive two or three of them into the church here on the coming Sabbath—(it is now Friday, June 3.) One of them is an old and very infirm lady, and another is a young man, her son—the widow and the son of one of those Mexican helpers or Bible-readers of

whom I spoke. From the young man I get several items of information on the subject on which I am writing. The very language of the young man is, "We are as sheep among wolves."

The Baptist missions are broken up and discontinued; they have ceased since 1862 or '63. The churches are in a collapsed and disorganized state—that is to say, they no longer have an existence; and the people, though numbers of them still continue in or near the places where they formerly attended the ministrations of the gospel, are considerably scattered through the Territory. The principal field of these Baptist missions was a hundred or two hundred miles from this place, and consequently altogether inaccessible to me except at great cost.

In a letter received in April from the Rev. John N. Shultz, of Texas, he inquires—"Do you find any new Mexican Protestants in your region?" and goes on to say—"There is a sprinkling of them along the Rio Grande." Why the labors, of which I have spoken, should so entirely have ceased, I do not fully



know. Why the disturbances of the war should have proved more than a temporary interruption I cannot say. It is the more to be wondered at, as one of the missionaries is still residing in the Territory. He is living in Santa Fe, engaged in secular business. The others have died, or have returned to the States. The one now living in Santa Fe is the Rev. Mr. Shaw, a gentleman of intelligence and education—a student at one time, and probably a graduate of Hamilton University. He speaks the Spanish or Mexican with great ease and fluency. I hear him kindly and favorably spoken of by some of those who in former years attended upon his preaching. If I could speak the Spanish with the facility and apparent propriety with which Mr. Shaw uses it, or even with the ease without strict grammatical propriety, I should feel that I was almost certain, by the blessing of God, to do a good work within no very long time. With that blessing I hope, in a few months more, to make myself intelligible to so many of this people as will come to hear me, while I speak to them in their own tongue wherein they were born, of the wonderful works of God.

The Presbyterian church in Santa Fe, in which Mr. McFarland is holding forth the word of life, was built under the auspices of these Baptist missions; and in it, for a time, the gospel was preached by one or more of those brethren. When they ceased from their efforts, from whatever cause, the building went into dilapidation and decay, and in this condition was purchased at a price hardly more than nominal, I think, for Presbyterian work and worship. It has been paid for, and made comfortable, (more comfortable *because* paid for,) and is likely to be a place of worship, and a home for evangelical Christians, until a second temple shall exceed the glory of the first.

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## HOME MISSIONS.

### New Mexico.—No. IX.

LAS VEGAS, New Mexico, July 7, 1870.

Messrs. Editors—In former years, still dear to memory, I was accustomed to receive the *Presbyterian*, and was sometimes well through with the perusal of it before the day of its date. I am now so far distant that I cannot

know for some time whether you think it worth while to devote ink and paper to my short articles or not. If you give what I am now writing a place in your columns, it will be nearly a month before I read it. The paper reaches me some ten or twelve days after its date. The long interval which almost necessarily elapsed between two of my previous papers is a poor apology for my forgetfulness and repetitions; but as it is the best and only one I have to make, I proceed to say something now about the *actual situation*, the *prospect*, and the *need*.

One who comes to New Mexico as a Protestant missionary must count on slow work, and hard work, opposition, and various trials. Never yet, probably, would a Protestant missionary have set his foot within the domain of the Roman Catholic Church, for the purpose of preaching and propagating his faith, if such entrance had been dependent upon her permission. I am encountering here decided opposition. Had not the Bishop of New Mexico been in Rome until within a few weeks, decreeing infallibility, (or opposing it,) I should probably have been honored with the maledictions of no less a personage than himself, and the people would have been warned from his own lips of the danger of having any thing to do with me. As it is, however, I must try and be satisfied with the best the vicar could do. He came from Santa Fe during the winter or spring, for the purpose, as it was understood, of denouncing me from the pulpit, or at least of warning the people against me. And this poor, ignorant people listen with veneration and awe, (many of them, I doubt not,) as to an oracle, to whatever falls from the lips of their priesthood. They sometimes go (some of the people, I mean,) to the billiard tables, where the *padres* are often found, reverently kiss their priestly hands, and pass on.

These are some of the elements of the situation—the opposition of the priests to all Protestant effort, their great influence over the people, and the very great degradation and ignorance of the people, for which degradation and ignorance the Romish Church is so largely, if not wholly responsible. It had come to be understood that I was about to open a school here, and this circumstance, together with the fact of my coming, and of my general labors as a Protestant minister, seems to have awakened solicitude and stimulated opposition.



23 Any thing for the Church of Rome but light, and knowledge, and independent thought among the people.

As to the *situation*, the state of Protestant effort throughout the Territory, I know of but four active Protestant ministers now in New Mexico. One is a presiding elder in the Methodist Church, the Rev. Mr. Dyër, who is going from point to point, preaching and laying out work, as I suppose, for other brethren of his Church, whom he hopes to bring, or induce to come to this region. Another is a Rev. Mr. Harwood, also of the Methodist Church, who has a large field of labor, which approaches at one point to within thirty miles of Las Vegas. He has called on me twice. I judge him to be a worthy brother—laborious and faithful. The Rev. D. F. McFarland, of Santa Fe, the stated supply of the Presbyterian church in that city, and Principal of the Santa Fe Collegiate Institute, is the third; and the writer of these lines is the fourth. His Excellency, the Governor, William A. Pyle, is a Methodist minister; but he is occupied with the duties of his office, and does not, I think, attempt to preach at all.

And this is the missionary force at present at work in this region of gross darkness and of the shadow of death. Can it not be increased? The Baptist Church ought to be gathering together again the fragments of her own disorganized and scattered churches. The Methodists ought to come in with increased force; and shall not our own Church, in this her happy season, when new hopes and enlarged purposes seem to be discernible in all her plans and movements, enter New Mexico also, a component part of our own country, resolved to have a large share in the work of conquering it for Christ? But what is the prospect? "Watchman, what of the night?"

Ah! the response is as of old—"The morning cometh, and also the night." But what is the prospect? Is the day of the elevation and illumination of this region near at hand, or remote? Is the view bright or clouded? I was conversing, not long ago, with a military gentleman of the Territory, and in speaking of the character and condition of the people, he remarked that it would be a century before much impression would be made upon them. Very well, granting it to be so, is that any reason why the effort should not now at length be resolutely made? Is it not a very powerful

argument showing that the work should have been begun long ago; and is it not an admission that if the work had been begun in 1766, instead of 1866, the character of the people would now have been different? And is not the Church accustomed to feel, that if by a century of toil and various outlay she succeeds, by the blessing of her Divine Head, in elevating a degraded people, in displacing their delusions and idolatries by and with the gospel of the blessed God, and thus enlightening and saving them, her labor has not been in vain? But the military gentleman was mistaken. It will not be a century. Besides, *retarded* motion and *uniform* motion, though such a thing as *accelerated* motion; a wonderfully are things woven and brought together, that the evangelistic labors of the Church partake, in no small measure, of increased rapidity of all other enterprises.

It will not be very long before some of poor Mexicans will hear, for the first time in their lives, a shrill, piercing whistle, as for the first time a strange, smoking locomotive moving, they will think, with the rapid lightning, and drawing behind it a thundering train. Then for the coming in of new better elements, and then these people "fall in," or fall back and die, like the Indians. Many will embrace the latter part of the alternative, but some, doubtless choose to live, and will yield to the call of the quickening impulse. But apart from this, it will not be a century before this Territory will be greatly changed, true though it be that they are now very much what they were a century ago. Of course, the gospel, with its collateral agencies of schools and a free press is our great and only hope. In the light of this hope, and of the conviction with which it is connected, what are we doing and what do we need?

But I began this series of articles with the intention of making each one short.

New Mexico.—No. X.

LAS VEGAS, July, 1870.

Messrs. Editors—First, we are trying to preach the gospel, and a few come to hear us; second, we have opened a school, the San Miguel County Educational and Literary Institute, and during the first term, now soon to close, twelve pupils have been connected with it; third, we are distributing, as we have opportunity, the Word of God, the



Spanish publications of the American Tract Society, and the English tracts of our own

Board of Publication; and fourth, we have organized a church, which now numbers seventeen members, including one highly intelligent and educated, and unless we are greatly deceived, eminently godly man, as a ruling elder. A few words under each of these heads, though at the risk of some repetition.

There are almost none here, men, women, or children, who use and understand the English language, that are disposed to give any countenance whatever to my work, in the way of personal co-operation and attendance upon my services. When the first notice was put up, announcing that Mr. A——, just arrived from the East, would preach, the attendance was good; but when it was understood that my coming meant *work*, plain, steady work, and that this work was to be of the nature of a conflict with degradation, and ignorance, and vice, then the case was different. "Will any body come to hear me preach?" I asked of a New Mexican merchant in New York, last September. He shrugged his shoulders, and replied, "Come once, perhaps." I must, therefore, preach and talk in the language of the great body of the people, the dialect of the country. And this I am trying to do, and if the authority and terrors of the priesthood shall leave *any* of sufficient independence to come and hear me, I shall be glad and thankful. If I understand my duty at present, an important part of it is to increase, by study and conversation, my familiarity with the language, and thus to fit myself for preaching to the native population in their own tongue with facility, and this I am endeavoring to do.

The kingdom whose interests I am endeavoring, however feebly, to promote, cometh not with observation; and while it may seem to some that I am doing little or nothing, and while they may be expressing that opinion, I am still laboring on unobtrusively, looking for, and hastening unto the coming of the day of more enlarged activities, and more abundant results.

With regard to the school, I cannot, for several important reasons, devote myself personally, and as my regular employment, to the work of teaching a small school, mostly of young children, some of them in the very rudiments of knowledge. I hope within eighteen months to have two young ladies associated with me in missionary work at this place, who

will be reasonably well qualified for teaching, and who will be members of my own family. Should it please God to permit them to come, I cannot but think that the work contemplated in establishing this mission, by being distributed, will be carried on with increased vigor and efficiency. My thoughts in connection with the school were various. In the first place, almost the only way of doing any thing with this native population is to begin with the young, provided you can find any of the young to begin with. Secondly, I desired, as far as possible, to be a true representative of the Church that commissioned me. If any Protestant sect or denomination can live apart from intelligence or education, it certainly is not the Presbyterian. Ignorance is death to her, and knowledge is an important ingredient in that atmosphere which is the breath of her nostrils. I desired therefore to show, so far as was in my power, that the faith I came to preach was, and is very intimately connected with intelligence or knowledge, according to the spirit and history of the Presbyterian Church. "Presbyterianism is identified with intelligence," says Dr. Fowler, in his opening sermon before the late Assembly. "Schools are its nurseries; instruction is its trade; and never was educational work more pressing than now." In harmony with these sentiments, and having long shared these convictions, I opened a school on the 1st of March; and if only a few are taught to read so that they can read the Word of God, there will be at least a little less ignorance in New Mexico than there was six months ago. And I suppose very few—none, indeed—of the readers of the *Presbyterian* will need to be reminded of the feelings proper to be cherished concerning a day of small things, or of the great and good results which, under a fostering Providence, often issue from seemingly insignificant beginnings. My third object was to make the heavy outlay incurred in this mission tell to the utmost possible extent upon the great result contemplated in the elevation of the people. Perhaps we shall prepare some of our pupils to teach, and induce them to do so, and thus multiply and perpetuate beneficent influences. It is a free-school entirely, and the Principal furnishes the pupils also, so far as possible, and to a great extent, with books and stationery. He will need help in this matter, and he has faith to believe that help, when applied for, will not be wanting.



LAS VEGAS, July, 1870.

*Messrs. Editors*—As I have or can make opportunity, I am distributing the Word of God in the Spanish language, and sometimes read portions of it to those who will hear me. I am putting in circulation also the Spanish publications of the American Tract Society, and the tracts in English published by our own Board of Publication. Almost the only opportunity I have or can find to distribute English publications is when soldiers pass through the place.

A week or two ago, on a Sunday, a considerable company of soldiers, passing, under orders, from one post to another, encamped in the edge of the town. I went out with a good supply, and spent an hour or two going from tent to tent, giving to all who would receive them, and very few declined. I intended to go again in the evening, and make a talk, or preach to the boys, but a rain prevented. I cannot think that those precious pages will be entirely fruitless. When Dr. Schenck sent me the package, last September, he *particularly requested*, if I remember the language of his note, that I should write him, and tell him something about the results or fruits of those printed pages, when I put them in circulation—a request I have by no means forgotten, but which I have not yet complied with. The truth is, I have given almost no tracts in English, if any at all, except to the class just referred to—to soldiers passing through, and whom I may never see or hear of again.

I rejoice to know that the Board has at length begun the issue of Spanish publications. It ought, perhaps, to have begun long ago; but better late than never. And I greatly desire, and greatly need, in order that I may be fulfilling my appointed task, a supply of those books or tracts. I say this without

knowing, except one, what they are. I am satisfied that what the Board publishes ought to be circulated and read. And the little book, "Andres Dunn," (I saw a copy of that in Santa Fe,) has been particularly and repeatedly inquired for, and I have not been able to supply the want. I hope, if I am not able to write to Dr. Schenck, in a few days that his eye may fall on these lines. If

does, I am reasonably certain that he will find some way to mail me two or three, or a half-dozen copies of that little book. The department of the missionary's work which I am now speaking of belongs, in a very important sense, to our publishing institutions, and to those at the head of them, as much as to the brethren on the distant field; and Dr. Schenck's zeal and energy in the work have been long and well known.

My supply of printed matter from the American Tract Society also is almost exhausted, and must be, if possible, replenished. So also of Bibles and Testaments from the Bible Society. I shall greatly fail here, in this earliest stage of the work, if I do not keep a good supply of these various volumes and printed pages.

You perceive I am speaking of the needs of this field of labor. Beyond a doubt, the Church, when she resolved to plant missions in New Mexico, and was looking around for men to send to this wilderness, intended to *establish* herself wherever she placed her men—by the blessing of God, not only to plant, but so to plant Protestantism and Presbyterianism that permanent and prosperous growth should follow the planting. If I understand the matter, the Church has come at length into this region to stay. Now, in order to permanence and prosperous growth, three things are, in my judgment, altogether indispensable—certainly of very great importance—to wit:—A building for a church; a building for a school; and a house for the missionary and his family to live in. The two former might possibly be united in one, but not without disadvantage and discomfort; and the question—one of the questions which are burdening and perplexing the mind of the laborer at this point—is, can these things, or any of them, be accomplished? Can they be accomplished soon? If so, how? Where shall the missionary begin? To whom shall he apply?

We have, as previously stated, the offer of a good lot, but beyond that almost all that is done for the cause of Christ in New Mexico, must be done by those who have never seen it, and probably never will.

But all causes, and all events, and all issues are in a Mightier Hand than man's, and subject to a Superior Wisdom; and all good causes, and all events and issues for which we are to pray, are watched over by a Love and Faithfulness compared with which our poor



zeal, and fervor, and foresight deserve no mention. And while desiring and purposing to be diligent in the use of means, so far as any way of activity is open before me, I propose also to wait, with patience and with prayer.

### New Mexico.--No. XIII.

A LIGHT SHINING IN A DARK PLACE—PERSONAL AND CONFIDENTIAL.

LAS VEGAS, August 17, 1870.

*Messrs. Editors*—I had no thought, when I began this series of short papers for your columns, that I should write up to No. 13; but there are several things which, as it seems to me, may very properly yet be said in an attempt to bring New Mexico, and the work which the Church is attempting to do in it, to the knowledge of your readers. Further, let me say that I have been in some doubt as to whether I ought to write, for the purpose of being printed, what I am about to write in this article. It may seem too personal, and like setting too prominently before the public one who would much prefer to remain almost entirely unknown. There is a record made of one who was charged to say nothing of a certain matter—a great work of merey, but so much the more did he “blaze it abroad.” A few days after reaching Las Vegas, in October last, one of the merchants of the place told me that there was a gentleman living in the country, at some distance from town, who was a Protestant. He was also a—he didn’t know what exactly—but he would probably be in town in a few days, and I should have an introduction to him. In a very short time the gentleman arrived. He lives some eighty miles from Las Vegas, but he is a man of business, and Las Vegas is his central or business point. I was introduced, and entered at once into conversation. “I understand you are a Protestant.” “Yes, sir.” Our conversation soon drifted, or was conducted to a point where I thought a plain question was proper. “Do you think you are a Christian?” The impression which I received from the answer he made to that question has never left me; and all my subsequent acquaintance with him has but deepened and confirmed that impression. My feelings were the more strong and lively, I doubt not, and my impression the deeper, owing to my circumstances at the time. I had just left kindred and

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friends. I was a stranger in a strange land. I was surrounded by those of a hostile faith, by a population ninety-nine out of every hundred of whom would probably be unfriendly to all my efforts, and possibly to myself personally. His prompt reply to my inquiry was, “I trust by the grace of God I am.” If that answer to such a question hasn’t the right ring, then the sense by which I take cognizance of such things is sadly disordered within me.

He was in town about a week, and, by my request, passed the evenings at our room at the hotel where we were yet stopping. He has been in Las Vegas several times since—some four or five. He comes now more frequently than formerly, and since the coming of a Protestant minister to this point, and the organization of a church, he seems to feel that his interests are largely here. He left us a few days ago, after a stay of three weeks in the neighborhood, most of which time he spent in my family. He is a native Mexican; by birth and early training a Roman Catholic. His parents were of the most devout and rigid sort, and lived to see and mourn over, with the deepest grief doubtless, the apostasy of their son. At the age of eleven years he was sent to New York city to school, and attended a Catholic school in Bank street. At this school, a somewhat liberal one, he read the Bible, or heard it read, and participated in a good deal of free talk about the Pope, Church, &c. He was subsequently removed from the city to Fishkill, and put under the care of the Rev. Mr. Pingrey, now of Elizabeth, New Jersey; Mr. Pingrey being charged to see to it that the lad imbibed no Protestant notions.

By the way, this gentleman tells me that all the men of note in New Mexico, (native Mexicans,) every one, I think he says, that has amounted to any thing, was educated at Fishkill, in the school of Mr. Pingrey. I have not the pleasure of an acquaintance with Mr. Pingrey, nor do I know to what extent he keeps his eye on his New Mexican pupils; but the statement just made must be satisfactory and pleasant to him. The gentleman of whom I am writing is the only one, however, so far as I know, who has turned out a thorough Protestant and an earnest Christian. Upon his return to New Mexico he had become so far corrupted with the leaven of Protestantism that he found himself very uncomfortable in his home and among his



friends, and he soon withdrew. Since then he has been around the world a good deal, in our own country and in foreign lands. In Boston he attended the Mariner's Chapel, and was under excellent influences. In 1860 he united with a Presbyterian church in St. Louis. After that, he tells us, he went astray not a little, but for some years past has been trying to live a life of faith on the Son of God. He further says that for some time previous to our coming to Las Vegas, he had been praying with more than ordinary fervor and earnestness that God would send some one to this region to preach the gospel. This gentleman is now the ruling elder in the Presbyterian church in Las Vegas, which was organized on the 20th of March last with a membership of *eight*, but which now has *twenty* on its roll. In one of his visits with us during the winter, he read, among other things, the Confession of Faith through from cover to cover. He spends much of his time in reading when with us. My library is a great charm to him. He had never read the Confession of Faith before, and, I believe, had never seen it. His commentary upon it was much shorter than Dr. A. A. Hodge's, but if any comparison can be admitted, I think it was better—"*Those doctrines are in my heart.*" When, therefore, he came at his ordination as a ruling elder, to answer the question, "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" he was prepared to respond intelligently; and his response was not half-hearted or faltering, but with emphasis and unction *in the affirmative*.

In connection with this newly organized church we have already had two or three seasons of special and uncommon interest. One of these was *at* the organization, and in connection with the ordination of the ruling elder. Almost every one of the members was a native Mexican, and scarcely understood a word of English. My knowledge of Spanish was then exceedingly slender—it is decidedly slim even yet, though I have made some progress. Under these circumstances I passed the book to the brother who was to be ordained, (he uses the English with ease and fluency, and with almost perfect propriety,) and requested him to read the questions in Spanish, (thus putting them to himself,) which he did with great ease, and responded to each in his na-

tive tongue, "*Yes, I approve*"—"Yes, I promise." When he came to the words "ruling elder," he paused, and said he was at a loss as to what terms to employ in Spanish. Acting as his instructor for the time in his own vernacular, I told him to say simply *official*, and he proceeded.

I have told you quite a long story. To me it has an interest apart from its bearings and connections. But its connection with the work of the minister here, and with the end contemplated in this mission, will, I think, be evident to all who read what I have written. There is here and there, quite probably, throughout this region, in this thick and murky moral atmosphere, a taper of true piety dimly burning. When such feel a breath of purer air, they will burn with a larger, brighter blaze, and emit a more powerful and far-reaching lustre. A pure Protestant atmosphere, in which a reasonable amount of liberty and fair play is given to common sense, is almost surely fatal to almost all the religion and religious knowledge of a Roman Catholic. But it is no part of my object to moralize and *improve*, in these papers. That your readers can do for themselves. If you will allow me a little more space, I will promise you to stop—at least for the present—after a few more articles. My only object is the same which I announced at the outset, to bring to the knowledge of the Church, or that part of it which reads the *Presbyterian*—and I wish I could place it before the whole Church—a portion of our country which, if I am not mistaken, has been hitherto in great measure unknown, and which very greatly needs the gospel of Christ.

Should any one who reads what has been written about New Mexico, desire a correspondent in this country, a layman, and one who knows the region about as well as the editors of the *Presbyterian* know Philadelphia, and who has the best interests of this his native land much at heart, they may direct their letters as I here set down, and I doubt not they will make a pleasant acquaintance, and obtain prompt and satisfactory responses; "Sr. Dn. Jose Ynes Perea, care of Sr. Dn. Francisco Lopez, Stone Ranch, San Miguel county, New Mexico."



NEW MEXICO AND THE MEMORIAL FUND.

LAS VEGAS, New Mexico, August 18, 1870.

Messrs. Editors—I beg you to indulge me in a few words on the subject I have just written down at the head of this article. First let us suppose that the Fund will be raised. I presume it will be. I greatly doubt whether the Presbyterian Church is going to fail in an enterprise undertaken under such auspices, and conducted so far apparently with so much prayer. This being granted, several things may, no doubt, be safely affirmed in reference to it, and in reference to the wishes and purposes of those who proposed and projected it, and who will be consulted on the question or questions of its disbursement—in reference, I ought to say, perhaps, to the wishes and designs of all who shall have contributed to it.

1. And of course there would be entire unanimity in *this*, that not a penny of it is to be wasted, or injudiciously expended, if it can be avoided.

2. The design of the Fund is that the Church may do largely and gloriously, over and above all her ordinary operations, for Christ and his cause. I use this word *gloriously* advisedly, the *glory* referred to being God's and Christ's, not man's. It is a Thank-offering—a Memorial Fund. It is designed to commemorate a great historical fact, an epoch, (so to speak,) and the opening of a new era in the development and advancement of Christ's cause in this country, and in the world. I do not believe that this language will be deemed extravagant. There can be no doubt that the earliest thoughts of this great undertaking were the fruit of the operation of the Spirit of God in the hearts of some of those who are accustomed to take large views, and who could easily be made willing to attempt great things for the Master. It would seem almost certain, taking all the circumstances into view, that the principle which shall preside over the distribution of that Fund, when it is collected, is to be, not that of tardy and stringent, of lean and scanty outlay, as if the question were—What's the least possible amount that will suffice?—but rather the principle of prompt and glad response, of munificent and thankful distribution, as if the inquiry rather were—How much can you spend wisely and judiciously for the promotion of Christ's cause?

3. The third thing which seems to be clear

in this connection is this, that the evangelization of this country is pre-eminently the duty of the day for the American Church—the duty which, in the providence of God, is laid with solemn weight upon her heart and conscience, during these years now passing. Of course, it is not proposed to introduce any needless comparisons. I only mean what I have said above in this sense, to-wit, that if the choice were absolutely forced upon the Church of this land to-day, either to abandon her missionary labors in the Western States and Territories, and distribute them over the heathen world; or, on the other hand, to call in her sons from the heathen world, and to devote her wealth and energies to the work of preaching the gospel and founding the institutions of religion at home, she would be constrained, in view of all the circumstances of the case—the central position of our country; the powerful influence, increasing every year, exerted even to the ends of the earth by the Government, and Church, and people in America; and the swelling tide of immigration coming with every wind to our shores—to adopt the latter alternative; and her missionaries in India and China would be on ship-board within six months, bound, over sea and over land, for Arizona and Nevada. God in the ancient times “set the bounds of the people according to the number of the children of Israel,” (Deut. xxxii. 8;) and also “set Jerusalem in the midst of the nations,” (Ezek. v. 5.) In a somewhat similar manner, He has set us as a nation in the midst of the earth—(that would have been a strange geography a few years ago, but it is not strange now, or if strange, it is nevertheless true and plain)—that we might draw all men to us, and by drawing them to us, draw them to the cross.

4. The fourth proposition which may very safely be affirmed on the subject of the distribution of the Memorial Fund, when it comes to be distributed, is that a much larger proportion must go to the Presbyteries of Colorado and Santa Fe, than to those of Elizabethtown and New Brunswick; in other words, that the minds and hearts of those who originated this great enterprise must have been, and must continue to be, fixed more upon the new and more destitute portions of the country than upon those regions which have long enjoyed the gospel, and where, from some central eminence, you may perhaps count the spires of half a dozen churches.

Of course, you see how I have been trend-



ing, and you say, "He means New Mexico." Of course he means New Mexico. Just what he said at the outset.

The Presbyterian Church had never spent a penny in this Territory, so far as I know, until Mr. McFarland went to Santa Fe. She is now endeavoring to secure a footing in Las Vegas, the county-seat of one of the largest and wealthiest counties in the Territory. I think she is almost certain to succeed, and it looks sometimes as if her success was going to be far beyond what was anticipated a few months ago. And I verily believe that \$100,000, wisely distributed, and spent at about five different points, would produce a wonderful change within ten years, almost displacing this old, effete civilization, and this corrupt Christianity, which yet is not Christianity, and put in place of them those elements and those energies which alone can save the world. And I verily believe further that that amount wisely distributed here, as just suggested, would control New Mexico, in great part, in its educational and religious interests, and secure it for, or secure for it that which, I firmly believe, is the best and purest form of Protestantism, the best and purest exhibition and development of evangelical religion.

One hundred thousand dollars would be one-fiftieth of the whole proposed amount; and if the same sum were suggested or asked for, for every one of our Territories, including Texas, (I count fourteen, including Texas,) we should have less than one-third of the Fund spoken for, for the great work of subduing our land to Christ.

### New Mexico.—No. XV.

LAS VEGAS, New Mexico, July, 1870.

*Messrs. Editors*—It is clear that the judgment of Presbytery was in harmony with the statement of my previous paper, that buildings for church and school purposes in this place are of vital importance to the success of the mission. That is the language of the resolution, and in the same resolution the session of this church is *directed* to make efforts to secure the necessary funds at the earliest practicable moment. This latter part of the resolution was the work of Mr. McFarland, and he insisted upon the amendment. But the session is in a great measure, if not entirely, powerless. I had hoped that the ruling elder would go to the Eastern cities

during the coming autumn, but he tells me that his business will not imperatively require it, and he will not go.

"This is one of the best points in the Territory." This remark was made to me by a gentleman who has lived in New Mexico, and in Las Vegas, nearly twenty years, a very few days after my coming last October. Indeed, I think he said, "This is the best point in the Territory." "In what respect?" I inquired. "Well," he responded, "in almost every respect. Whatever comes into the Territory passes through this place, and whatever goes out of it must come through here." Las

Vegas is the county-seat of San Miguel county, which, I am told by those who ought to know, is one of the wealthiest and largest counties in New Mexico. When I was in Santa Fe I was told by two gentlemen that, in their judgment, the future of Las Vegas was decidedly a better and brighter one than that of Santa Fe.

Of course, on these points I know nothing by myself; nor are these statements introduced here for the purpose of making any invidious comparisons, or any comparisons at all. They are made simply as confirmations, which I think they are, of what has previously been said or implied, viz: that it is worth while—nay, more, that it is a matter of great importance in the interests of our Master's kingdom, to take pains, to labor strenuously, to incur additional cost, in order to strengthen that which is now weak; to establish that which is yet in its feeble beginning; to secure a permanent abiding place, and thus the prospect and sure hope of growth and increasing power through years and ages to come, for that which, as yet, has hardly begun to live. I make no appeal for myself personally. Several friends said to me, just before leaving last fall, "Write to us, and we will help you." In view of the enormous and almost frightful expenses which I necessarily incurred on my journey, I was constrained, however unwilling, to write to them, and make a personal appeal. By the good hand of God upon me, using my friends as the almoners of His bounty, I am unembarrassed, (pecuniarily, I mean,) and am therefore better prepared to give attention to the work before me. Cannot—but I will not trouble you or your readers with further questions. You will probably hear from me again on these matters.

There are one or two other things which I



would like to say, and which I will reserve for one or two additional and concluding articles. Let me close this one with some general remarks.

I refer frequently to the degradation of this people. It is a *manifold* degradation, physical, mental, and moral. It is the degradation of poverty, the degradation of ignorance, and the degradation necessarily involved in drunkenness, uncleanness, and deception. I wish, indeed, that these things were confined to New Mexico; but I am speaking of the prevailing and conspicuous characteristics of the people as a whole. There is almost no dependence to be placed in what they say. Many, and indeed most of those (native Mexicans) who have called on me, have called, as I am now satisfied, in the hope and for the purpose of receiving something from us—money or clothing; and in many cases they have begun their acquaintance by expressing great interest in our work, and a desire or willingness to become Protestants. To one *gemman* I assign the palm for candor and largeness of view. He came to see me, and stood or sat around a while before I bestowed much attention upon him. At length I inquired what he wanted. He wanted to be a Protestant; he wanted to be baptized, and to join our church. I conversed with him a little without being able to learn any thing very satisfactory, and then requested another gentleman—a native Mexican, but an educated Christian gentleman, who was staying with me at the time, the ruling elder in our church, and of whom I shall have something to say in another article—to take the man in hand, and ascertain something definite from him and about him. The fellow said he had understood we were paying three hundred dollars a piece for church members, and he thought he would come and apply. I presume he thought that was "*a right smart chance*." His stay was very short, but long enough to hear from the gentleman who had been talking with him some excellent words of instruction and exhortation, and from my own lips, in his own native dialect also, that Protestantism was repentance toward God, and faith in the Lord Jesus Christ. He withdrew

ONE YEAR IN A HEATHEN LAND.

*Messrs. Editors*—I reached Las Vegas on the 24th of October, 1869, at four o'clock in the morning, worn out and sick with travel. Of course, we retired to rest at the earliest possible moment. It was well towards noon when I arose. I went out to look at my new home. It is hardly worth while, at this distance of time, to speak of my feelings. Indeed, there were several things around me that were pleasant. It was the Sabbath. It was a pleasant morning. Moreover, I had heard a bell, and it sounded very much as I had been accustomed to hear bells sound, that called devout and humble worshippers to the courts of the Lord, to worship Him in the beauty of holiness. I saw on one of the signs of the place a name that had been mentioned to me when in New York. I had been told that I would be received there with open arms. I had written, and received a reply, before leaving the East. I went over, and reported my arrival. Found the lady of the family sick, and endeavored, in a simple way, in a few words, and by prayer, to administer the consolations of the gospel. I learned also, during the afternoon, that a man was quite ill at the hotel where we stopped. I visited him, and tried to do him good. And this was all that I found it possible to do during my first Sabbath in New Mexico. No room or hall could be obtained, at so short a notice, to speak in; and if my memory is not at fault, I didn't much regret it, as I still greatly needed rest.

On the following Saturday, while putting up some notices around the place, of my intended services on the next day, at ten o'clock A. M., I was overtaken by a gentleman, who was interested in the matter, and was told that I must change the hour; that, as Sunday was the busiest day of the week, so two or three hours in the middle of the day were the busiest portion of the twenty-four; that people coming into town to church, did also their trading on their way to and from the sanctuary, &c. Of course, I made the change, and preached in the afternoon.

I have been here one year. It has passed rapidly. Thus pass all our years. It has been attended with some sore trials and perplexities, with privations, painful separations



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with some disappointments and discouragements. But as I understand the matter, these are no new things in the experience of a missionary; nor, indeed, in the experience of men generally. We, that is, all who have a better country, even a heavenly, in prospect and in reserve, are strangers and pilgrims on the earth. I presume no temptation has befallen us but such as is common to men. But further, the year has been crowned with great mercies, and been marked by some encouragements, even of a surprising nature. Let me state now, as accurately as I am able, what has been done here during the year, and what the circumstances are which lead me to hope and believe that the effort to plant pure Christianity here, will, if persevered in, within no long time, be crowned with success. Of course, I had not been here long before I began to look around me with some care to see if there were any elements, already existing among this people, with which any thing could be done.

I found some, and in the month of March organized the Presbyterian church of Las Vegas. It now numbers twenty-one members. It is fully organized. Ah, no; I believe not. It has no designated or ordained deacons. An important part of the duty of a deacon, is, I believe, to look after the poor. But if we are all poor together, then we can *deaconize* over each other without any formality of ordination. But, with that exception, it is fully organized. It has a man of very earnest piety, and of great excellence in every way, as I believe, for ruling elder. It has a Board of Trustees, elected in August, consisting of five, all members of the church. Of course, they ought to be worthy of confidence. I believe they are. Moreover, we are ready for work, and are looking, hoping, and praying for aid. A great majority of churches, probably, in their early history receive aid from sources outside of themselves. This church *must*, or it will come to nothing. On the evening on which the Trustees were elected we talked over what we could do among ourselves. Let me give you the subscriptions. They will show, I think, that there is a ready mind and a willing heart. Remember, the people are poor, and with a single exception, I believe them to be very poor.

The first gentleman said put me down as follows:—\$500 in cash; \$100 in lumber; the use of ten yokes of oxen and two wagons, to

haul material; and sheep and cattle for butchering to supply my table (the missionary's) with meat during the time that the workmen, or any of them, should board with me. Another gentleman subscribed \$100 in lumber at the mill, and stone at his quarry in sufficient quantity for all the buildings that should be desired. A third pledged himself for \$100 in cash, \$50 in lumber, and five cattle; and a fourth for \$100 in cash. Just how much all this foots up I am not sufficiently versed in New Mexican arithmetic to be able precisely to say. The first subscription can hardly be worth less than eight hundred dollars, and it is good for every penny, I am confident. Possibly some of the others may not be. This church, if nourished and fostered for a time, would, I am satisfied, be a power for good in this benighted region. *Shall* we fail for want of aid? One of the resolutions passed by the Trustees on the evening of their election was this:

"*Resolved*, That we will give what we do give to the Five Million Fund," (I had explained this matter to them,) "to be appropriated to buildings in this place, provided we learn that any portion of that Fund shall be devoted to the purposes herein referred to."

Thus closes one year in a heathen land. Shall this work be abandoned now? Not if I can possibly prevent it.

*Rev. John A. Annin.*  
Las Vegas.

OUR readers have been much interested in the letters of the Rev. Mr. Annin, our missionary at Las Vegas, New Mexico, which have appeared, from time to time, on this page. He entered on his work there about two years ago, in circumstances of little promise, but has succeeded in awakening a spirit of religious inquiry among the people, and gathering a church of twenty-one members, duly organized according to our form. This little band have made sacrifices, and are willing to give even beyond their means for a house of worship, and all the architectural conveniences required for the efficient prosecution of their Christian work. But they are not able to bear the whole expense. In the present crippled condition of the Home Missionary treasury there are fears that this promising station may be abandoned. It might be saved by turning it over to the care of some other missionary Board. We would deprecate any such necessity, though the work



might thus be successfully carried on." But to abandon that field would be a sad comment on our boasted strength; on the promise held out to the world from our re-union; on the spirit of our denomination, and indeed on the Protestant cause in our country. We do not know that abandonment is contemplated. But there is on the mind of our good brother Annin an apprehension of such a fact, that greatly interferes with his hopes and plans. Having given himself to the work there, at no little sacrifice to himself and family; having met with success beyond his expectations in so short a time; having won a foothold in that important field, and awakened an interest in the population, it would be an unspeakable calamity were he deprived of the privilege of following up his auspicious beginning. We hope and trust that our Church will not fail to sustain that mission; that men will come forward to rescue it, by sending to the treasury of the Board of Home Missions the needed means. We are happy to state that of the \$1,000 required for present work at Las Vegas, \$400, or thereabouts, are ready at call. Who will cheer the heart of our devoted brother, in whom all have entire confidence, by sending \$600 more? Who will give \$300? Who will offer \$200? \$100? \$50? \$25? \$10?

It seems to us that abandonment borders closely on *repudiation*. Not by the Board, but by *our Church*. Mr. Annin has well expressed our views on this subject. "Abandonment and recession for the Presbyterian Church in this great memorial year! First winning an inch from the 'man of sin,' and striking a light, though ever so feeble, in the dark domain of the son of perdition, and then yielding again that inch, and letting that light go out in darkness, when Protestantism seems to be entering on a new era of conquest, and Romanism seems to be in its dying gasps—and *all this in our own land!*"

Alas, how many such stations *will have to be abandoned*? How many poor missionaries be recalled or left to suffer, unless every Christian heart in our beloved Church takes the matter home as a personal *burden* and duty, to be relieved only by *giving at once, and freely* to our Home Mission work? Our good Dr. Musgrave is anxious lest we become *proud* of our strength and achievements. Our present attitude in relation to domestic evangelization may well keep us from a fatal pride. Must we regard it as a *providence* looking to

this result? Or rather as an evil and a shame, to be at once remedied?

## To Churches and Christians in the United States.

The following resolutions were adopted by the Presbytery of Santa Fé during the meeting held in Las Vegas, New Mexico, March 8th, 1871:

"*Resolved*, 1. That in view of the importance of the 'Santa Fé University, Industrial and Agricultural College,' to all missionary efforts within the bounds of this Territory, and in order to retain its control and influence in the interest of the Presbyterian Church, that the Hon. W. F. M. Army and the Rev. John N. Schultz are hereby requested and are appointed a committee to prepare and publish an address to the churches, and individuals in the States through the Church papers, to obtain the necessary funds to either purchase the property for which the Memorial Fund Committee made an appeal to erect suitable school buildings, and when secured, that the deed be made to the Trustees of the General Assembly of the Presbyterian Church in the United States, and certificates of shares of stock be asked from the Board of Directors, to be issued to the full amount thus obtained, to the Moderator and Stated Clerk of the Presbytery of Santa Fé.

"*Resolved*, 2. That the influence and moral support of the Boards of Home Missions and Education, and Christians in the States are respectfully asked to enable these agents to secure the funds necessary to establish permanently this institution in the capitol of this Territory, which is soon to become a State, that its influence may ever be retained in behalf of the Presbyterian Church.

"*Resolved*, 3. That a copy of these resolutions, signed by the Moderator and Temporary Clerk, be given to each of these persons as their authority from Presbytery to act as agents, and they are hereby most cordially commended to all churches and persons upon whom they may call, and that they make due report to Presbytery."

In obedience to the above action of the Presbytery of Santa Fé, we would make the following appeal. The importance of this institution, recently chartered and located at the capitol of the Territory of New Mexico, to all successful educational and missionary efforts in this Territory cannot be estimated.

The Presbyterian Church now has a mis-



virtually to des...  
 sion in Santa Fé which has succeeded beyond  
 33 effort that has been attempted by any  
 Protestant denomination heretofore, which,  
 in a great measure, is owing to the schools at-  
 tached to the Mission. One of the greatest  
 wants of this Territory is schools. New  
 Mexico has no system of public schools, where  
 the poor as well as the rich can have their  
 children educated, and the sad fact is that here  
 are 14,349 wild Indians in this Territory, as  
 follows:

Navajos.....	8,500
Apaches.....	4,502
Utes.....	1,347

Not one of which can read and write; and  
 that there are nineteen villages of Pueblo In-  
 dians, containing a population of 7,648 per-  
 sons, of whom only 57 can read and write;  
 and a citizen population, according to the last  
 census, of 91,852, of whom only 14,696 can  
 read and write—showing that there are in  
 New Mexico—

Wild Indians who cannot read and write.....	14,349
Pueblo Indians who cannot read and write.....	7,591
Citizens who cannot read and write.....	77,154
Total uneducated persons, including Indians.....	99,094

Total inhabitants in the Territory of New  
 Mexico, including Indians, 113,792, out of  
 which there are 14,753 persons who can read  
 and write, and probably nearly *one-half of*  
*this number are persons born in the States.*  
 This state of things imperatively calls upon  
 the benevolent for aid to educate and en-  
 lighten this ignorant people. Without edu-  
 cation, under the present circumstances of the  
 people, churches and Christians in the States  
 must expend a very large amount of benevo-  
 lent funds before they can reasonably expect  
 self-sustaining missions and churches. With  
 education, and the spirit it infuses into all  
 classes of people, the gospel will not only be  
 permanently planted, but missionary funds  
 here expended will bring a very large and  
 speedy return. There is now a growing de-  
 sire among the native population to have their  
 children educated according to the American  
 system of instruction. Hence a self-sustain-  
 ing, permanently established institution of  
 learning of the highest order at the capitol,  
 with the Divine blessing, will have a great  
 power for good, and will influence all parts of  
 the Territory to establish and sustain common  
 schools for the education of all classes. Such  
 is the motive and object of the founders of  
 the institution now established in Santa Fé.

The various departments included in the  
 charter were incorporated in order to bring it  
 legally under the incorporation law of the  
 Territory. The design is to meet the present  
 and all future wants of all classes of the peo-  
 ple. With the expenditure of a reasonable  
 amount of means just now to secure suitable  
 buildings, and endow Professors and teachers,  
 this institution can be made self-sustaining,  
 and a commanding power for good, not only  
 during the present generation, but for all  
 coming time. The charter is so wisely ar-  
 ranged that whoever contributes to aid in its  
 permanent and successful establishment can  
 exercise control in its management in propor-  
 tion to the amount contributed. Missionary  
 Boards, churches, and individuals in the  
 States that will give of their means with  
 which God has blessed them can have their  
 wishes carried out through the Directors, who  
 will have the management of the institution.

But a few years at farthest must elapse be-  
 fore the several railroads now projected and  
 being constructed will make this Territory, so  
 long isolated from the civilized world, easy of  
 access from all parts of our wide-extended and  
 beloved country. Then those who will now  
 aid in its permanent establishment, if they  
 wish, can in person learn how the institution  
 is being managed, and assist by their counsel  
 and influence in having it just what they de-  
 sire. We bear our testimony to the great  
 efforts wisely made by those who have pro-  
 jected this enterprise. They richly deserve  
 the thanks and moral support of the whole  
 Christian Church.

With the material aid the institution now  
 essentially requires, it will be made an effi-  
 cient auxiliary in civilizing and Christianizing  
 the Indians of this Territory, and of improv-  
 ing the condition of all classes of the children  
 mentally, morally, and physically. We there-  
 fore most urgently appeal to churches and  
 individuals for the necessary funds to estab-  
 lish this Institution permanently, so that we  
 here on the borders of civilization may not be  
 left to fight the battles of the Lord and hu-  
 manity alone, without aid or sympathy from  
 our more favored Christian brethren and  
 friends in the States. If this enterprise, and  
 the schools and missions, should fail for want  
 of the aid and influence of those whom God  
 has blessed with abundant means, it will be  
 because of the withholding of the needed sup-  
 port at this critical moment. With the neces-



sary assistance NOW, it can be made abundantly successful, and a blessing to all classes of our people. With a nucleus, endowments from other sources that there is every reasonable prospect of obtaining in due time, this institution will become to future generations what Harvard, Yale, and Princeton now are to the cause of education and Christianity. Who, then, will come to our aid in the permanent establishment of this institution, and inscribe their names as donors to the cause of civilization and Christianity in New Mexico, one of the Territories of the Rocky Mountain region, that tens of thousands of future generations may rise up and call them blessed?

No better location could be selected to establish a literary institution that would have a more commanding and extended influence than here in Santa Fé. The untold mineral wealth and other resources of this Territory, when fully developed—as they will be in a few years—will furnish employment and means of support for thousands where there are now only tens. The climate unsurpassed, will attract, in due time, thousands and tens of thousands of the wealthy and refined now sweltering in summer and shivering in winter in the Southern, Eastern, and Northern portions of our country.

But why need we detain to point out the one-tenth part of the urgent reasons why this institution should be immediately endowed? Further information may be obtained by addressing the undersigned at Santa Fé, New Mexico.

W. F. M. ARNY,  
JOHN N. SCHULTZ,  
*Committee.*

### Extract from the Minutes of the Presbytery of Santa Fe.

The Committee to examine the report of the Rev. D. F. McFarland, concerning his collection and disbursement of funds for the mission in Santa Fe, of which he is in charge, which funds Brother McFarland collected under direction of Presbytery, as found on pages 15 and 16 of the Minutes of Presbytery, made the following report, which was adopted:

We have examined Brother McFarland's report with care, and find the accounts have been kept with care, and so far as we can judge, the accounts are correct. We recommend that Brother McFarland's report be kept on file for future inspection.

Brother McFarland, as agent of Presbytery on the financial condition of the Santa Fe Mission, made the additional report that he had recently paid the last instalment of the indebtedness on the mission property, and that, consequently, the property is now entirely free from debt, and deeded to the Board of Domestic Missions of the Presbyterian Church; and also that the additional property recently purchased would be deeded in the same way, when the needful funds were obtained.

On motion,

*Resolved*, That Presbytery recognize the favor of a merciful Providence, that has vouchsafed so great success to this undertaking; and hereby return sincere thanks to the kind donors, who have aided to establish this mission on a permanent basis.

JAMES M. ROBERTS, *Moderator.*

JOHN A. ANNIN, *Temporary Clerk.*

The following sums compose the above report:

In the months of June, July, and August, 1869. In New York city:—Received from Abner L. Ely, \$100; H. K. Corning, \$200; Daniel Parish, \$50; J. H. Westerfield, \$50; Henry Young, \$50; Robert Lenox Kennedy, \$50; Guy Richards, \$50; Cash, \$5; Cash, \$5; A. S. Sullivan, \$5; Cash, \$25; Burr Wakeman, \$25; Norman White, \$20; Mantion Marble, \$25; James Brown, \$100; Cash, \$20; Miss Mary Bronson, \$100; Mr. Bronson, \$50; Rev. R. C. Morse, \$10. Additional, (per hand of C. S. Vose,)—A. L. Ely, \$30; W. L. Gilman, \$30; Shepherd Knapp, \$30; J. N. Phelps, \$30; George Deforest Lord, \$10.

In Albany, N. Y.:—Mrs. Howard Townsend, \$50; Mrs. Pompilia, \$10.

In Syracuse, N. Y.:—Mrs. Robert Townsend, \$10; James C. Mix, \$5; Sunday-school Reformed Church, \$5 05; Henry Babcock, \$5; J. G. K. Truain, \$5; Mrs. M. Benham, \$5; Mrs. J. B. Burnett, \$5; John Keese, \$1.

In Oswego, N. Y.:—Joseph Owen, \$10; Gilbert Mollison, \$10; O. H. Hastings, \$10;

W. F. Allen, \$10; J. B. Penfield, \$10; S. B. Johnson, \$10; Theodore Irwin, \$10; J. G. Jenkins, \$5; Cash, \$3; A. H. Failing, \$5; E. P. Penfield, \$5; J. H. Hathaway, \$5; Rev. Dr. Condit, \$5; Cash, \$5; Mrs. Bradley Burt, \$5; N. N. Herrick, Jr., \$5; James Platt, \$5.



in Utica, N. Y.:—Mrs. E. M. Gilbert, \$50; Mrs. B. S. Walcott, \$10; Mr. W. D. Walcott, \$10; H. H. Curtis, \$1; Timothy Parker, \$3.

In Philadelphia, Pa.:—Mrs. Joel Jones, \$20; Mrs. William Gallagher, \$10; Drs. H. L. Hodge & Son, \$25. Received after my return to Santa Fe, per hand of Mrs. Joel Jones, \$800; also, from Charles Macalester, \$5.

Raccoon church, Washington county, Pa.: Collection in church, \$20; Mrs. S. McFarland, \$5; Mrs. E. G. Carothers, \$5.

Cincinnati, Ohio:—Mrs. E. Moores, \$10; Mrs. A. H. Hinkle, \$10; Miss P. Hinkle, \$5.

Chicago, Ill.:—S. M. More, \$3; John Forsyth, \$20; J. W. Farlin, \$5; Henry Waller, \$20; James B. Waller, \$2; George High, \$5; collection in North Presbyterian church, \$58 40; Fullerton Avenue church, \$20.

Prospect church, Peoria county, Ill.:—James D. Purcell, \$1; Henry Hervey, \$2; George Purcell and wife, \$38.

St. Louis, Mo.:—Thomas Mortland, \$10; Robert Campell, \$10; per hand of Mrs. M. Alexander, \$180.

Cross Roads Sunday-school, Washington county, Pa., per hand of Rev. Dr. Wilson, S. C. Ex. Com., \$10.

L. A. E., New Orleans, La., per hand of Rev. Dr. Grier, editor *Presbyterian*, \$8.

Through the Board of Domestic Missions, from Indiana Sunday-school, Indiana, Pa., \$60.

Harrisburg Sunday-school, Harrisburg, Pa., \$75.

Pigeon Creek Sunday-school, Dunningville, Washington county, Pa., \$9 40.

Per hand of Mrs. C. W. Martin, of Auburn, N. Y.:—From Ladies' Association in New York city, \$150; Hon. W. E. Dodge, \$250; and Mrs. Holden, \$50—in New York city. Mrs. Willard, of Auburn, N. Y., \$50. Ladies' Association in Albany, N. Y., \$90. Mr. Martin, Albany, N. Y., \$7.

I would here tender my most sincere thanks to each of the above-named persons, and others, for their Christian kindness, sympathy, and liberality, in affording me so much encouragement in the collection of these funds for the Mission of the Presbyterian Church here in Santa Fe, New Mexico. May the blessing of a covenant-keeping God rest upon each and all of them.

D. F. MCFARLAND, *Stated Clerk.*

For the Presbyterian.

## AN URGENT APPEAL.

The Rev. D. F. McFarland, missionary of the Board of Home Missions at Santa Fe, New Mexico, writes to the Secretary of the Memorial Fund that a very favorable opportunity now opens for securing the school buildings which have been so greatly needed for the girls' school which has been opened there in connection with the mission. The education of Christian women is one of the very first wants of that whole Territory, and a noble beginning has been made. The great want is that of suitable buildings.

Providentially, such buildings can now be obtained at a very low price, if the prompt liberality of the churches can be evoked. Very convenient structures, which were erected for another purpose at a cost of \$40,000, are to be sold at auction, September 10th, on a mortgage of \$12,000, and can probably be had at that price.

A still more recent letter announces that General Amy, Special Indian Agent of the United States, has offered to place in the school twenty-five or thirty Indian girls, to be educated as teachers among the Pueblo Indians and other tribes in that Territory, with assurances that funds granted by Congress will be given in support of the school which receives them. This constitutes an additional reason for securing enlarged accommodations.

It seems that an opening is now furnished for a work of great and lasting good in that Territory. It is difficult to name a more obvious call of Providence to enter in and occupy the field. Who will supply the \$12,000 before the 10th of September, and secure the valuable property now offered? If any individual, or any church, will heed the call, the Memorial Committee will gladly count the gift in the Memorial Fund; but they have as yet no funds in the treasury, and cannot vote appropriations in advance of their receipts.

This appeal has been investigated by the Committee, and they lay it before the churches in the hope that some body's memorial gift may take this direction.

F. F. ELLINWOOD, *Secretary.*



## NOTES FROM THE INTERIOR.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Messrs. Editors*—We continue to receive encouraging reports from our mission at Santa Fe, New Mexico, under the care of the Rev. Mr. McFarland. Every thing connected with the church and the school seems to be moving along smoothly and surely. That the forward movement on such a field, and against such obstacles as there exist, is not very rapid, is no cause for discouragement. On the first Sabbath in August two persons—a gentleman and his wife—were added to the little mission church on profession of their faith. Their only child, an infant a few weeks old, was baptized. This wife and mother is among the first fruits of our mission school, in which she was formerly a pupil. Her mother is a Romanist. She was reared in that faith, and attended the Catholic schools previous to her connection with ours. It is expected that two young men will also soon connect themselves with the church on profession of their faith. They have already led in prayer at the Wednesday evening prayer-meeting—thus giving hopeful evidence of their conversion. God is thus graciously strengthening the hands and encouraging the hearts of the missionary and his co-laborers. What they desire and need is the prayers of God's people for His rich blessing on His own truth, and on the labors of His servants in its dissemination.

The prospects of the mission-school for the coming year are very encouraging. It will have all the pupils its limited accommodations will allow it to receive. It could have a larger number, if it had room for them. Its present and pressing need is additional accommodations. These it *must* have to make it fully successful and permanent.

PARSONS, *Correspondence of the*

If the statements of your correspondents at "S. S. H." in the *Presbyterian* of August



# S & TELR

N. M., U. S. A. JUNE 13, 1874.

## NEW MEXICAN NAMES.

As the English meaning of many of the Spanish names in New Mexico is often enquired for, a friend has furnished us with the following which are said to be correct translations:

- Algodones—Cotton wood trees.
- Arroyo Hondo—A deep ravine.
- Arroyo Seco—Dry River.
- Agua Fria—Cold water.
- Agua Negra—Black Water.
- Bosque Redondo—Circular grove of timber.
- Bosque Grande—Large grove of timber.
- Cimarron—Wild.
- Costilla—Ribs.
- Culebra—Snake.
- Conejos—Rabbits.
- Camino—Road.
- Cenegilla—Little Meadow.
- El Paso—The pass.
- Hermocilla—Beautiful place.
- Jornada—Journey.
- Jornada del Muerto—Journey of death.
- Los Luceros—Morning Star.
- Las Vegas—Meadows.
- Las Animas—The Spirits.
- La Junta—An Assembly.
- Loma Parda—Grey Hill.
- La Mesilla—Little Prairie.
- Laguna—Lake, or lagoon.
- Laguna de Sal—Salt lake—
- Las Cruces—The Crosses.
- Limetar—Between Place
- Llano Estacado—Staked Plain.
- Moreno—Dark Brown.
- Mora—Raspberry.
- Mesa—Elevated plain.
- Ojo Caliente—Hot spring.
- Ojo de Gallinas—Turkey Spring.
- Ojo de Soledad—The Lone spring.



Potrero—Plain.  
 Plaza—Public square or town.  
 Placita—Little Square.  
 Punta del Agua—Point of water.  
 Pajarito—Bird.  
 Puerto de Luna—Door of the Moon.  
 Palo Flechado—The tree that grows straight like an arrow.

Placer—Diggings or washings for gold, &c.

Rio Bonito—Beautiful river.

Rio Hondo—Deep river.

Rio Chiquito—Little river.

Rio Puerco—Dirty river.

Rio Conchos—Shell River.

Rio Pescado—Fish River.

Rio Cuchillo—Knife River.

Rio Cabestro—Rope Creek.

Socoro—Help, aid.

San Miguel—Saint Michael.

Santa Fe—City of the Holy Faith.

Sandia—Watermelon.

Sierra Blanca—White Mountain.

Sierra Ladrones—Thieves Mountain.

Sierra Oscura—Dark Mountain.

San Juan—Saint John.

Sangre de Christo—Blood of Christ.

Trinidad—Trinity.

Trinchera—Locked River.

Tierra Amarilla—Yellow earth.

Tres Hermanos—Three Brothers.

Vino Blanco—White Wine.

Vermejo—Dark Red.

Valle Grande—Large Valley.

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States of Mexico, and to several hundred thousand of her people. The most feasible route from New York to Chihuahua, or Sonora, is by the way of New Mexico. This route would pass through Las Vegas, Santa Fe, and Albuquerque, the three points where the Presbyterian Church is establishing her missions. Well established Protestant missions in New Mexico could not fail to be a great support and strength to the more advanced outposts in the neighboring Republic.

“With regard to Las Vegas two or three circumstances lead me to hope and believe that the influence of this Mission is constantly increasing.

“I cannot be mistaken in thinking that the school we have established is already something of a power in this region. Since the opening of the present school year in September last, there have been sixty-six pupils in attendance. Much the greater number of these scholars are native Mexicans and members of Catholic families. Two of the missionary's daughters assist in this work. The school is always opened with the Lord's Prayer. Some twenty of the pupils are reading the New Testament in Spanish; and the school is always closed with singing an evangelical hymn, and a short prayer. These exercises are all in Spanish.

“This school, my attempt to preach the Gospel on the Sabbath, our small Sabbath school, and the distribution of Bibles and other good books, are our work. Pray for us.”

**How the work in New Mexico was commenced.**

A Protestant Missionary was sent to Santa Fe in 1868, by the Board of Home Missions, then the first and only one in that vast Territory. Twenty years before God had overruled the horrors of war to bring New Mexico and Arizona under the Government of the United States, and thus these Territories were brought to the very doors of our churches.

Learning through the wife of an army officer, who accompanied her husband to this distant post, of the absolute destitution of all religious influences in this portion of our own country, where yet our beloved Stars and Stripes were waving,

## NEW MEXICO.

**Mission Stations and Missionaries.**

*Las Vegas*—Rev. John A. Annin and his wife. *Albuquerque*—Rev. Patrick D. MacElroy and his wife.

This mission was transferred by the last General Assembly from the Board of Home Missions to our Board, and is designed for the Spanish-speaking population of this territory, who are nominally and mainly Roman Catholics.

There are in the territory nearly eighty thousand New Mexicans, ten thousand Indians, and some five thousand whites, scattered over the country. The moral condition of the New Mexicans is sad.

The following statement of the field and work in New Mexico, is from a report of Rev. John A. Annin, Missionary at *Las Vegas*:

“The connection of New Mexico with the neighboring Republic, is a point worthy of consideration. It is clearly the gateway to two or three of the northern

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some ladies now in the Ladies' Board of Missions in New York, and others, felt their interest warmly aroused, and united in doing something for the evangelization of this field, under the Ladies' New Mexico and Arizona Missionary Society. To this first missionary in the mountain city, 'so beautiful for situation,' so lovely in all its surroundings, the ladies wrote in encouragement of his labors, sending him books and Bibles, a communion service, and other marks of interest. These were followed by a Teacher for a Free school, and when she left him for an appointment to an Indian tribe, a Bible Reader speaking the Spanish language was sent to him. Having contracted for the purchase of a house standing on a property with buildings available for school and church purposes, a large portion of the money was raised by the above named Society, and the deed of the property was given to the Home Mission Board.

When only three years had elapsed this solitary standard-bearer could number himself one of five heralds of salvation. Mr. and Mrs. Roberts, Mr. and Mrs. Minaul are at work among the Navajo Indians in the Territory, and Mr. and Mrs. Annin are stationed at Las Vegas. The prospects in this latter place are encouraging; a church membership of over twenty has been formed, and Mr. Annin has started a school which numbers already twenty-five scholars.

*The Ladies Board of Missions*—formed from the original New Mexico and Arizona Society—have raised, through contributions and other means, \$1500 towards the erection of a church at Las Vegas—the first Protestant church and school at that place.

The people at Las Vegas raised among themselves \$250 to pay for the lot of ground on which the church stands, and have deeded it to the Foreign Board in trust for the Ladies' Board, and the Mission House is also held by the Foreign Board. This property is not entirely paid for. A friend in Las Vegas, Mr. Perea, gave \$500 and made an advance of as much more. We need \$700 to com-

plete this purchase. Las Vegas is a most important point on the railroad now in course of construction, and commands the way to many other points of great interest in our Missions. It gives the open door of access by which we may enter Mexico itself, and carry the Gospel into those distant regions.

### SANTA FE.

The Foreign Board are desirous to find an efficient man for this interesting field—army officers and other American residents will meet a large portion of the salary if the right man can be found.

The following description of the place cannot fail to interest the reader:

"Unapproachable except by the old-fashioned stage-coach, which runs once a week from Denver, over rough roads, frequently dangerous from the raids of Indians, you, after many discomforts, find yourself in the oldest city of the United States, except St. Augustine in Florida, and 7000 feet above the level of the sea. It is erected on the very spot where are found traces of the ruins of one of the most important seats of ancient power. The records refer to its settlement as early as 1562, and American history says that in 1530, a party of three Spaniards first trod the soil of New Mexico, and many of the oldest families there, trace back their origin to Baca, the head of this little party.

"This land, wrested from the hands of the Montezumas, was traversed in its length and breadth by these Spaniards, until they reached the spot of the present capital of this country, to which they gave the name of Santa Fè, or Holy Faith. They had to contend with fierce and savage Indians to reach this place, where they found some of the Pueblo tribe, quiet and inoffensive—idolators, worshipping the sun. They converted them by force to the Catholic religion, so that it is not matter of surprise, that they retained many heathenish rites and ceremonies, which came to be identified with their new faith.

"This, then, is the seat of our mission, this ancient city 'given up to idolatry.' Truly might they inscribe upon its altars



'To the Unknown God,' when a procession of the statue of the Virgin Mary is paraded through its streets.

"The climate is delightful, clear and bracing. It rains but seldom, so there is but little verdure; no trees about the city, except in the plaza, or public square, and the gardens are irrigated from small canals cut through the streets of the city, and supplied by the River Chicito. The houses are generally built of adobes, or sun-dried bricks, and in the form of a hollow square within, on which all the apartments open."

## MEXICO.

The area of the country is 658,000 square miles, equal to fourteen States of the size of New York. Its population is about 8,300,000, of which 1,000,000 are whites, 4,000,000 are Indians, and 6000 negroes. The remainder are of a mixed race originating from these different classes.

### Government.

The country is like that of the United States—a union of States in a federal representative Republic. The Legislative power is vested in a Congress, consisting of a Senate and Chamber of Deputies. Deputies are chosen for two years, one for every 50,000 inhabitants. Each State and the Federal district elect two Senators, and a number equal to all the States is elected by the Senate, Deputies, and Supreme Court conjointly. The executive power is vested in the President, whose constitutional advisers are the Secretaries of Departments.

Seven-eighths of the inhabitants are occupied in agriculture and grazing. Manufactures are still very limited.

Mexico has ever been distinguished for its mineral wealth, which constitutes the basis of its foreign commerce. The annual product of silver and other mines is about \$50,000; gold, between two and three million dollars. There are also valuable mines of quicksilver, iron, and copper.

The soil of Mexico is noted for its richness and fertility, although much of it is unfit for cultivation. The value of agricultural products is estimated at nearly \$200,000,000.

## NOTES FROM THE INTERIOR.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

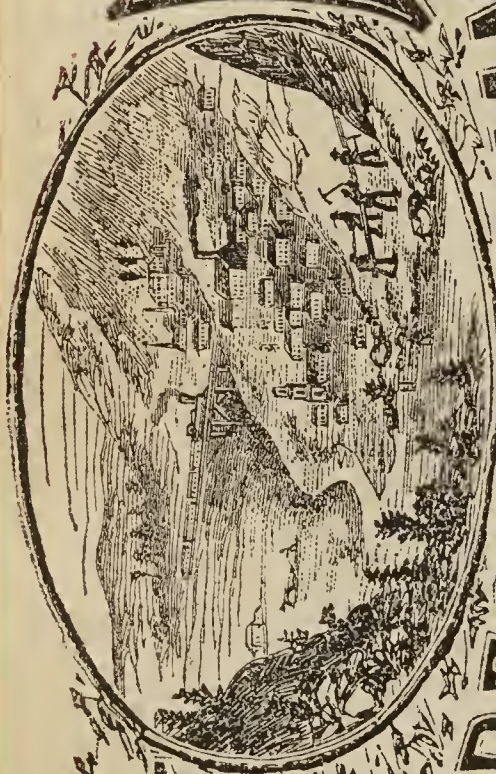
*Messrs. Editors*—Our mission at Santa Fe, New Mexico, for five years and a half under the care of the Rev. D. F. McFarland, seems to have proved a success, view it from whatever point we may. Mr. McFarland seems to have been an indefatigable and faithful laborer. Under him our mission has certainly succeeded where others had failed. A mission school has been successfully established; its influence for good has been widely felt and, by God's blessing, it is now in a condition to accomplish much for the moral elevation of that dark Papal land. The property of the mission is now reported as entirely free from debt. It consists of a comfortable church edifice with a good bell and organ, and a twenty room house with six acres of land attached—all occupying the most desirable location in the city of Santa Fe. The church was organized with twelve members and one ruling elder. Fifty-nine have been added to its communion, of whom nearly, or quite one-half were received upon profession of their faith. It now has four elders, three deacons and five trustees, among whom are found some of the best and most prominent men in the Territory. It is an encouraging fact that no one of these elders, deacons or trustees fills two positions in the church. The Church at large has great reason for thankfulness that God has thus blessed the labors of His servant and enabled him not only to organize, but to establish upon a permanent basis, its mission in Santa Fe.

### ANOTHER INJUNCTION.

We have here another appeal from the ec-  
from the



# THE ROCKY MOUNTAIN PRESBYTERIAN



Sheldon Jackson, Editor.

DENVER, COLORADO, MAY, 1872.

## Mountain

### SYNOD OF COLORADO,

**An Historical Sketch of its Presbyteries, Churches and Mission Work.**

The General Assembly of the Presbyterian Church, in the United States of America, in session at Chicago, Illinois, May 18th., 1871, in response to several overtures, took the following action.

*Resolved*, That the Synod of Colorado, is hereby constituted to consist of the ministers and churches in the Presbyteries of Colorado, Santa Fe and Wyoming; and that said Synod meet at Pueblo, Colorado, on the 4th day of September, 1871, at 11 O'clock. A. M., and be opened with a sermon by Rev. Sheldon Jackson, or in his absence, by the oldest minister present, who shall preside until a moderator be elected.

In accordance with the above action, the Synod met and was opened with a sermon by Rev. Sheldon Jackson, from Ecclesiastes, 9:10, and constituted with prayer.

Rev. D. H. Mitchell was elected temporary clerk.

No quorum being present—Synod adjourned to meet at the call of the Moderator.

Closed with prayer, and apostolic benediction.

#### SYNODICAL NEWSPAPER.

Through facilities offered by Rev. W. T. Wylie, and the Bellefonte Press Company, the *Rocky Mountain Presbyterian*, an eight page, 32 column monthly paper, devoted to the advancement of Pre-byterianism in the several Rocky Mountain Territories, was established at Denver, Colorado, March 1st 1872. Rev. Sheldon Jackson Editor and Proprietor.



On Thursday the 22nd day of November, 1866, Rev. D. F. McFarland, under commission of the Board of Domestic Missions of the Presbyterian church, Old School, arrived in Santa Fe, New Mexico. He preached in the Senate Chamber on the following Sabbath to a good audience. On the same day he organized a Sabbath school, with seven scholars and three teachers. On the second Sabbath, he initiated the system of Sabbath collections, as a part of divine worship.

On the 13th of January, 1867, he organized a church of twelve members, consisting of four males, and eight females, with one Ruling Elder, W. W. Carothers. He served about two months, when he started for the States. He encountered several storms on the Plains, was taken sick and died. His remains were buried in the Cemetery at Fort Dodge, Kansas. He had been authorized to collect funds for the new church, and was about to visit his wife, parents, and friends in the States. But neither infant church, young wife, nor aged parents were to see him again on earth. Jesus had called him up higher in his holy providence, as if saying, "What I do thou knowest not now, but thou shalt know hereafter," and calling upon church and friends, not to trust in man, whose breath is in his nostrils, but in the Lord who made heaven and earth.

Since the organization, thirty eight have been added to the church, twenty two by profession, and sixteen by certificate. And the Sabbath school has had sixty eight scholars at one time, in attendance, and eight teachers.

The missionary pastor commenced a parochial school, December 7th 1866, with ten pupils. When Presbytery was organized, it was taken under its care, as the "Santa Fe Collegiate Institute." On the 30th of December 1870, the school was merged into the "Santa Fe University, Industrial, and Agricultural college," by charter filed in the office of the secretary of the Territory, under the Territorial General Incorporation law, as prescribed by act of Congress. At the first meeting of the Board of Directors, under the Charter, Rev. D. F. McFarland, the missionary pastor of Santa Fe, church was unanimously elected president of the Institution, and afterwards confirmed by subsequent Board of Directors.

When it is considered that the Papal religion is dominant in New Mexico, that its popular Bishop resides in Santa Fe, and that here are located their prosperous College, and Convent for girls, this Protestant school effort is a great success.

On the 14th of December, 1868, the Presbytery of Santa Fe, was organized according to the act of the General Assembly, June 2nd 1868. Rev. D. F. McFarland, preached the sermon from Joshua, 18:3 last clause of the verse, viz: "How long are ye slack to

go to possess the land which the Lord God of your fathers hath given you"—and made the constituting prayer, when Rev. John N. Shultz, chaplain of 38th Regiment United States Infantry, at Fort Craig, New Mexico, was chosen moderator. Rev. James M.

Roberts, missionary to the Navajo Indians, temporary clerk, and Rev. D. F. McFarland, stated clerk. These, with William Kennedy, Elder of Santa Fe church, constituted the Presbytery which was attached to the Synod of Kansas.

It was a small beginning, far from sister churches, and in the midst of Papal opposition, and Atheistic worldliness. But there were a few here who love Christ and his Kingdom, and God can, and we trust, will make this handful of corn which he has scattered among the Rocky Mountains, wave like Lebanon. When Presbytery was organized, it comprised all the ministers within the Territory of New Mexico, except one or two Episcopal ministers, who were then chaplains in the army of the United States, and the only organized Protestant church, was that of Santa Fe, as above stated. There were some New Mexican Protestants, scattered along the Rio Grande, the remnants of former Baptist and Methodist missions.

The Presbytery now consists of five ministers, and two churches as follows, viz: Rev. John N. Shultz, chaplain United States Army, Fort McKavitt, Texas, Rev. D. F. McFarland, Pastor of mission church of Santa Fe, and President of Santa Fe University, Rev. John A. Annin, Pastor of mission church at Las Vegas, Rev. James M. Roberts, and Rev. John Menaul, missionaries to the Navajo Indians, at Fort Defiance, with the churches of Santa Fe, and Las Vegas. There are two other brethren of the Presbyterian church laboring in the bounds, but not yet united with Presbytery. The Rev. David W. Eakins, chaplain of United States Army, Fort Union, New Mexico, and Rev. P. D. McElroy, a Licentiate of the Presbytery of New York city, recently sent out by the Board of Foreign Missions, and located at Albuquerque.

Besides these ministers and churches composing the Presbytery of Santa Fe, there are now in the bounds of Presbytery, two Methodist ministers, one located at La Junta, and the other at Elizabethtown, with a church organization at each place. Also two Episcopal ministers, one in Santa Fe, and the other at LaCruces, with a church organization at each place. These comprise all the Protestant ministers and churches at the present time, in the Territory of New Mexico.

D. F. McFARLAND.

SANTA FE, N. M.

Oct., 16th 1871.

Stated clerk,

Pres. Santa Fe.



The Missouri River Presbytery at a meeting in Sioux city, Iowa, April, 29th 1869, in connection with the Presbyteries of Fort Dodge and Des Moines appointed Rev. Sheldon Jackson as Superintendent of their Missions in Nebraska, Western Iowa, Dakota, Montana, Utah, Wyoming and Colorado.

Immediate steps were taken to occupy all the principal points as centres of operations. Rev. John L. Gage, Cheyenne, Wyoming Territory, was commissioned for Cheyenne and Laramie. He commenced labor on that field May, 18th 1869, and remained three months. On the petition of some of the citizens of Cheyenne, claiming to be Presbyterians the Presbytery of Missouri River, appointed Rev. Sheldon Jackson and Rev. John L. Gage, a committee to organize a Presbyterian church. In compliance with the request the church was organized July, 18th 1869, with the nine signers of the petition.

Mr. Gage was followed by Rev. H. P. Peck, Oct. 10th 1869. He in turn by Rev. Wm. G. Kephart, February 1st, 1870, who is still in charge. The foundation for a house of worship was laid in the fall of 1869, and the building erected in the spring of 1870, the funds being largely contributed by the Board of Church Erection and the Rutgers St. Presbyterian church of New York city. The building was dedicated July, 16th 1870. Sermon by Rev. Sheldon Jackson. Dedictory prayer by Rev. Wm. G. Kephart. The church was named "The Krebs Memorial Presbyterian Church" in memory of Rev. John M. Krebs, D. D.

#### HELENA, MONTANA TERRITORY.

The Presbyterian church of Helena, was organized by Rev. Sheldon Jackson on Sabbath August 1st, 1869, with thirteen members. The services were held in the Academy. Rev. W. W. Faris of Chicago, was soon after put in commission for that field, but was prevented from accepting the appointment. In the fall of 1871, Rev. Josiah Welch was commissioned for Montana, but was prevented from going by the necessities of the work at Salt Lake City. So that the Territory remained unsupplied until this present season, when three Ministers are under commission from the Boards of Home missions to occupy the Territory.

#### RAWLINGS, WYOMING TERRITORY.

The third church, in order of organization, was at Rawlings. This church was organized by Rev. Sheldon Jackson August, 8th 1869, with six members. Wm. C. Wilson, Ruling Elder.

Immediate steps were taken for the erection of a church and on March 13th, 1870, the first Presbyterian church building erected along the line of the Union Pacific R. R. was

ducted by Rev. Sheldon Jackson. This church was the result of funds contributed by Mrs. Wm E. Morris, and friends of Philadelphia, and the Board of Church Erection.

In August, 1870, Rev. F. L. Arnold having removed to Laramie commenced preaching at Rawlings.

#### LARAMIE, WYOMING TERRITORY.

The church at Laramie was organized on August 10th, 1869, by Rev. Sheldon Jackson, and Rev. John L. Gage with five members. G. M. Lancaster, ruling elder. Revs. Messrs Gage, Peck, and Kephart each labored at Laramie in connection with Cheyenne.

Previous to Rev. Mr. Kephart's arrival, the little church had been reduced by removals to three members, and the ruling elder joined the Baptist church. The church was gathered up by Mr. Kephart and in the spring of 1870 Mr. Charles H. Richards was elected and installed ruling elder. In August, 1870, Rev F. L. Arnold took charge of the Church and still remains its supply. Early in 1871, steps were taken towards erecting a Church building. Mrs. Daniel Parish, of New York City, becoming interested in the enterprise, contributed a memorial offering of three thousand dollars towards the building, and subsequently added an organ, and silver communion service, her husband presenting a bell.

The church was completed and dedicated on Sabbath, Feb. 4th, 1872—sermon by Rev. Sheldon Jackson, dedicatory prayer by Rev. F. L. Arnold, the pastor. Rev. Wm. G. Kephart, of Cheyenne, and Rev. F. Stewart, of Evans, taking part in the services. The parsonage was erected in the fall of 1870. In commemoration of the Re-union, and at the request of Mrs. Parish, the church was named "The Union Presbyterian Church of Laramie."

#### CORINNE, UTAH.

Early in May, 1869, Mr. Jackson, secured the services of Rev. Melanethon Hughes, who arrived at Corinne, June, 11th 1869, and commenced services on Sabbath, June 13th. On 6th of August, 1869, Mr. Jackson held a public meeting in the old city hall (an unplanned board shanty) at which Hon. E. P. Johnson, Dr. J. W. Graham and J. A. Gaston, were elected trustees of the Presbyterian Church to be formed. Early in April, 1870, Rev. Edward E. Bayliss, removed to Corinne, commencing public services on the 10th of April and continuing until October, 9th 1871.

The organization of the church was effected on the 14th of July, 1870, with nine members. G. A. Bruce, ruling elder. The services were conducted by Rev. Sheldon Jackson and Rev. E. E. Bayliss. In August lots were secured and the erection of the church commenced. This church was completed and dedicated on Sabbath November 20th 1870, Rev. John Brown of Elko, Nevada, and Rev.



Sheldon Jackson assisting Rev. E. E. Bayliss in the services.

Upon the leaf of the pulpit Bible presented by the Infant class of the Fourth Presbyterian Church, Syracuse, New York, is written "Though the grandest river in the world, the Rocky mountains, and over half the width of a continent, separate us from our infant friends in Syracuse, it is delightful to reflect that Christian love is broader than plains, and grander than mountains; that little children are suffered to come with mission offerings and evangelists in Utah, are up borne by the prayers of the pure in heart."

The parsonage was erected early in 1870. During the winter of 1871-72, the church was supplied from time to time by Rev. Josiah Welch, of Salt Lake city.

#### SWEET WATER MINES.

During the summer of 1869, Rev. Sheldon Jackson and Rev. M. Hughs, made several missions tours to South Pass city, and Atlantic, but Indian difficulties prevented any permanent occupancy.

#### LARAMIE, WYOMING TERRITORY.

The field was first visited and canvassed by Rev. Sheldon Jackson, April, 24th 1871. Services were held in a hall over a saloon. The church was organized early in July, and a neat church building completed by January, 1st 1872. During 1871, the church was supplied by that indefatigable laborer Rev. F. L. Arnold, of Laramie.

#### SALT LAKE CITY, UTAH.

Though the eyes of the church had been, for months, turned toward Salt Lake City, as a mission field, it was not until July 1st 1871, that Rev. Sheldon Jackson was directed by the Board of Home Missions, to ascertain if the time had come for the establishment of a mission. He was followed by the Rev. Cyrus Dickson, D. D., secretary of the Board.

The way being found open, Rev. Josiah Welch, under commission for Montana Territory, was transferred to Salt Lake City.

He commenced laboring there, October 1st 1871. The church was organized with twelve members, on Sabbath, November 12th 1871, in the Skating Rink, by Rev. Sheldon Jackson, and Rev. Josiah Welch, assisted by Rev. G. S.

Boardman D. D., who was providentially present. Messrs. J. J. Critchelow, E. H. Parsons, and M. B. Osburne, were elected, and installed ruling elders. An appeal was issued, asking 5,000 presbyterian women, to contribute \$5.00 each as a Christmas gift to the Lord, to be

used in building a Presbyterian Church, at Salt Lake City.

#### ORGANIZATION OF PRESBYTERY.

At the ajourned meeting of the General Assembly, Old School, held in Pittsburgh, Pa., November 1869, the ministers and churches in Wyoming, Utah, and Montana, were placed in the new Presbytery of Colorado.

At the General Assembly held in Chicago, May 1871, they were constituted a Presbytery by themselves, to be known as the Presbytery of Wyoming.

In response to several overtures, the General Assembly took the following action.

"Resolved: That the General Assembly hereby constitutes the Presbytery of Wyoming, to be composed of Rev. E. E. Bayliss of the Presbytery of Des Moines, Rev. F. L. Arnold of the Presbytery of Iowa City, Rev. W. G. Kephart, of the Presbytery of Missouri River, Rev. Lewis Hamilton, of the Presbytery of Colorado, and Rev. J. F. Stewart, of the Presbytery of Colorado, with the churches in Montana, Wyoming, and Utah, that the first meeting of the Presbytery be held at Laramie, Wyoming Territory, on the 2d Friday of June, at 7 45 p m, and that it be opened with a sermon, by the Rev. W. G. Kephart, or in his absence, by the oldest minister present, who shall preside until a moderator be elected."

There being no quorum present at Laramie at the time designated above, an adjournment was made to Cheyenne, in pursuance of which Presbytery met at Cheyenne on Tuesday the 13th of June, at 2 P. M. Present Rev. F. L. Arnold, Rev. Wm. G. Kephart, Rev. J. F. Stewart, and Rev. Sheldon Jackson, corresponding member. The session was opened with a sermon by Rev. F. L. Arnold, from Mark 9: 29. Rev. F. L. Arnold was chosen Moderator and Rev. Wm. G. Kephart Stated clerk. The first commissioners to the General Assembly were Rev. Wm. G. Kephart and elder G. E. Gates.

At its second meeting, the following action was taken with reference to the Superintendent of Missions, for the Territories:

"We, the members of the Presbytery of Wyoming, take this opportunity of expressing our appreciation and entire satisfaction with the work and services of Brother Sheldon Jackson, Superintendent of Missions in the large and interesting field over which he is placed, and particularly over that within the bounds of our Presbytery. We take pleasure in endorsing his work and hereby tender our thanks for the timely assistance



which he has been instrumental in giving to our weak and struggling churches, his careful oversight and watchfulness, his untiring zeal, encouragement and judicious counsel to our ministers and people; and further, we recommend that he be re-appointed Superintendent of Missions for the same field, for the ensuing year."

The following resolution of thanks was also adopted:

"The Presbytery of Wyoming, in session at Laramie, February 3d, 1872, rejoicing with the Union Presbyterian Church of Laramie in the completion of their beautiful house of worship; and being thus forcibly reminded of the warm christian sympathy and generous assistance that has enabled this and other of its weak churches to secure such neat and comfortable buildings, would take the occasion of its first annual meeting to express the thanks of the Presbytery to Mrs. Daniel Parish, of New York, for her large donation to the church at Laramie; to The Rutgers Street Presbyterian Church, of New York City, for their substantial assistance to the church at Cheyenne; to Mrs. William E. Morris and friends, of Philadelphia, for the chapel at Rawlin Springs; to the Second Presbyterian Church, of Elmira, New York, the Presbyterian Church of Yorktown, N. Y., and C. W. Smith, Esq., for their generous assistance to the church at Greeley, Colorado; and to the Board of Church Erection for their timely and efficient help in all our church enterprises."

#### PRESBYTERY OF COLORADO.

*Rise and Progress of Presbyterianism in Colorado Territory, from 1859 to March 1870 by. Rev. A. R. Day, stated clerk and Historian of Presbytery, Approved by Presbytery, March 1872.*

#### PIONEER MISSIONARIES.

The first Presbyterian minister who visited Colorado, was the Rev. Lewis Hamilton, of the Presbytery of St. Joseph, New School.

He reached Denver on Saturday the 11th of June, 1859. On the Sabbath following, he preached in an unfinished building on Ferry street, West Denver.

At that time there was great excitement over the discovery of gold, in the vicinity of what is now Central City.

Heeding the advice of Horace Greely, then in Denver, he followed the excited masses to the mountains, offering them in the name of Jesus, the true riches.

He preached at Central City on the 28th of June, 1859, under the spreading pines, to a large congregation, who gave excellent attention to the word.

Hadly Hall, was afterward obtained, and services were held at stated periods during the summer. In July, he partially organized a Union Church, composed of members of various christian denominations, banding

themselves together in the service of Christ. He also visited the South part, the latter part of July, preaching at Tarryall, some two months, when he returned again to Central, City where he continued to labor until late in the fall, when he returned to his home in Iowa.

In the spring of 1860, we find him again in Colorado.

He preached at various points in the Territory, principally at Golden City, where he secured the organization of a Presbyterian Society, by the election of trustees. Two lots were obtained on which to build a house of worship, but being left unoccupied were lost.

In November, 1862, he was appointed Chaplain of the Second Regiment of Colorado Volunteers. He served in this capacity until the spring of 1865, when the close of the rebellion brought him release, and he returned again to Colorado, to labor in the cause of the Master. He preached at various points in this new field, among others at Central, Golden, Black-Hawk, and on Bache-la-Poudre. At the latter place he found

quite a settlement of Presbyterians, some ten miles below Fort Collins, to whom he preached one Sabbath. During the winter of 1868-9 he labored at Bergen's and on Bear-Creek.

The close of this history finds him laboring at St. Vrain, Burlington and Evans, preparing the way for the establishment of our church at these points. Truly, we may say of him, as the pioneer of Presbyterianism in Colorado, that he has gone every where preaching the gospel.

The next ministers of our church who visited this Territory were Rev's. Steel and Raukin, in 1860. The Rev. John Steel spent the summer in Boulder County, for his health, where he preached each Sabbath day to attentive congregations. In the fall he again sought his home in Iowa.

#### FIRST PRESBYTERIAN CHURCH, DENVER,

*Corner of H and Stout Streets, Denver, Colorado—  
Rev. Wm. V. Brown, Pastor.*

Dr. Rankin, of Buffalo, New York, came to Denver during the summer of 1860 under a general commission from the Board of Domestic Missions. He labored in this field about eight months, during which time he so far perfected an organization as to secure the election of elders and trustees. The elders not being ordained, or installed, the organization was left incomplete. His congregations were large and gave heed to the preaching of the word, but such was the unsettled condition of society, and the uncertainty which still hung over this new land, that in January, 1861, he returned to the east. In the spring of 1861, the Rev. A. S. Billingsley, of the Presbytery of Missouri River, arrived in Denver under commission of the Board of Domestic Missions. He labored with varied success for about one



year. On the 15th of December, 1861, he organized the First Presbyterian Church of Denver, Old School, in regular form. It consisted of eleven members. Simon Cost was elected and installed elder, and on the following Sabbath, John Irwin, having been elected, was duly ordained and installed an elder, also.

Mr. Billingsley ceased preaching in Denver in the spring of 1862, deciding to spend the summer in the mountains, where he labored at various points with some success. In December of that year he returned to Ohio.

The church at Denver was vacant from March until November, 1862, at which time the Rev. A. R. Day, arrived. He was ordained as an Evangelist by the Presbytery of Highland (Old School) to labor at Denver, and by them recommended to the Board of Domestic Missions, who commissioned him for one year from October, 1862 with four hundred dollars aid. The International Hall, on Ferry St., West Denver, was obtained, where the congregation held regular services until in the summer the court room, adjoining was obtained.

In June, 1863, measures were taken to build a house of worship. Major Fillmore generously donated lots on F St., between Lawrence and Arrapahoe for that purpose. Work was commenced on the 1st of August and on the 17th of January, 1864, a neat and commodious building 36x64 and, costing \$5,200 was dedicated to the worship of God. On the day of dedication \$1,325 was raised to free it of all debt. To this enterprise, the Board of church extension of the Old School church contributed \$500. In the month of April following, a call was presented by the church to the Presbytery of Highland for the pastoral services of the Rev. A. R. Day, which was so bitterly opposed by a few parties, that Presbytery declined to place it in his hands, advising him to labor as stated supply, which he agreed to do. He continued to preach in this church until March, 1865, when he resigned his charge and returned to Pennsylvania.

A vacancy again occurred which lasted until the month of October, when the Rev. J. B. McClure, of the Presbytery of Chicago (Old School) came, by the invitation of the church, under commission from the Board of Domestic Missions. He labored about two years when he accepted an agency for the North Western Presbyterian and so returned to Chicago in October, 1867.

The church was thus left vacant again, until February, 1868, when the Rev. A. Y. Moore, of the Presbytery of Southern Indiana, Old School, came by invitation of the church to labor. He remained about three months,

received a call from the church, which he declined, and returned to Indiana.

In November following, an invitation was again extended to Rev. A. R. Day, to supply the pulpit.

Being commissioned by the Board of Domestic Missions, he supplied them during

the winter of 1868 and 69, leaving them in March 1869, to accept an invitation to labor in the Boulder Valley, Presbyterian Church. The first church of Denver, (Old School) then invited the Rev. C. M. Campbell, to supply the pulpit, which he did, from April 1869 to April 1870, under commission from the Board of Domestic Missions.

This completes the history of the Presbyterian Church in Denver, up to the organization of the Presbytery of Colorado, on the 18th day of February, 1870, at which time the first church of Denver (Old School) was received, and its name changed to Westminster.

In May 1870, the Board of Domestic Missions gave Rev. W. Y. Brown, of the Presbytery of Huntingdon, an open commission with a view to his visiting this church, and occupying the field, if the way be clear. He arrived at Denver early in July, and at once commenced work. On the 16th day of August 1870, he was received into the Presbytery of Colorado, by letter from the Presbytery of Huntingdon, and a unanimous call presented him from said Westminster, (late first church O. S.)

The congregation not being satisfied with their name, it was changed by the Presbytery at their own request, to that of "Stuart Reunion Presbyterian Church." Upon trial it being found that this name was not understood in the community, (many supposing it a new sect of Presbyterians,) the congregation made application to the Presbytery in session at Central City, Col., March 16th 1872 as follows. "The Stuart Reunion Presbyterian Church of Denver, respectfully pray the Presbytery of Colorado, to restore to them their original name," namely "The first Presbyterian Church of Denver," the same being the church which was organized on the 15th day of December, A. D. 1861, by Rev. Amos S. Billingsley, which church we are, and we desire to be so known, and recognized by the Presbytery, and to be so recorded upon the minutes of the General Assembly."

Presbytery granting the request, restored to them their original name, and enrolled them as the First Presbyterian Church of Denver.

Through the indefatigable labors of Rev. Mr. Brown, the church, which had become reduced to a membership of 25, with a Sabbath attendance of 40 to 50, has grown to a membership of 68, with an attendance of over 200. It also possesses a large active and wide awake Sabbath-school.

Having lost the immediate control of their first church building, they nobly set about the erection of another, which was completed and dedicated to the worship of God with great joy upon the 10th of March, 1872. The prayer of dedication being made by Rev. W. Y. Brown the pastor and the sermon by Rev. Sheldon Jackson, Rev. J. Marr, Rev. G. W. Martin, Rev. J. H. Stewart and Rev. C. M. Campbell assisting in the services. The



building is a handsome gothic, capable of seating about 300. It is uniformly furnished, cushioned and carpeted. Cost with ground \$12,200.

The following Sabbath-schools and individuals furnished the memorial stained glass windows Galesburgh, Ill.; LeRoy, N. Y.; Kingsboro, N. Y.; Oakwood avenue, Troy, N. Y.; Saratoga Springs, N. Y.; 1st Church Albany, N. Y.; Phelps, N. Y.; Cooperstown, N. Y.; Sing-sing, N. Y.; 2d Presbyterian Church Brooklyn, N. Y.; Infant Class, Oswego, N. Y.; Lawrenceville, Pa.; 2d Church Allegheny, Pa.; Clinton St. Philadelphia, Pa.; 2d Church Bridgeton, N. J.; Ladies of 1st Church Elizabeth, N. J.; The Pastor and Superintendent of Missions. The Pulpit was the gift of Miss Dale, of Pennsylvania, and the beautiful and massive Silver Communion Service from Miss Chauncey, through Rev. J. T. Backus D. D. Two hundred yards of carpeting from Mrs. A. Perry Nichols, Oil city, Pa.; and \$100 from Preserved Smith, Dayton, Ohio.

Rev. W. Y. Brown was installed pastor of the church on Sabbath evening March 10th 1872. By order of Presbytery Rev. Sheldon Jackson presided, preached the sermon, proposed the constitutional questions and gave the charge to the people. Rev. John H. Stewart gave the charge to the pastor.

#### CENTRAL CITY.

The next regular organization of our name was at Central city by the Rev. Lewis Hamilton.

This was effected on the 26th of January, 1862, when a church of nine members was gathered together, with Wm. L. Lee as ruling elder.

Bro. Hamilton supplied them portions of the time until the fall of 1862 when the Rev. G. W. Warner of Weedsport, New York, arrived under commission of the Committee of Home Missions and immediately took charge of the field. He labored here and at adjacent points with great acceptance for about one year, when he returned to his home greatly to the regret and sorrow of many to whose hearts he had become endeared.

He was followed in the labor at Central City, by the Rev. T. D. Marsh, who came in the spring of 1864. He preached stately in this field until February, 1865, when he accepted an invitation from the church of Black Hawk.

The church remained vacant until November 18th, 1871. Rev. D. H. Mitchel had spent the year 1870 in laboring at Central, but made no effort to revive the old organization. In November, 1871, Rev. Sheldon Jackson, and Rev. Wm. E. Hamilton, of Black Hawk, undertook the restoration of the old church. Two of the original members, Mrs. Geo. A. Patton and Mrs. Clara Brown, were still in the place.

On Sabbath December, 31st, a communion season was held, and eleven added to the church. Messrs. A. J. Vanderen, and J. G.

Ridgely, were elected and installed ruling elders. Present membership, (May 1872,) about forty. In February 1872 a unanimous call was made for the pastoral services of Rev. J. G. Lowrie, who immediately entered upon his labors there.

#### BLACK HAWK, COLORADO.

The Presbyterian Church of Black Hawk was organized by the Rev. G. W. Warner, on, the 15th of February, 1863, with J. H. Kinney and E. W. Henderson, as ruling elders.

Under the untiring labors and zeal of Father Warner, a beautiful church edifice was erected at Black Hawk, and a flourishing condition of affairs both in temporal and spiritual things secured.

After his departure November, 28th 1863, the church was vacant until July, 1864, when the Rev. J. H. Hiser, came, who labored but a brief time.

After some months of vacancy, the church secured the labors of Rev. T. D. Marsh, who preached for them two years. He was succeeded by Rev. Albert F. Lisle, who remained in the field some fourteen months, and he in turn, was followed by the Rev. George S. Adams, who remained about one year.

In November 1870, Rev. Wm. E. Hamilton took charge of the field, remaining until April 1st 1872, when he left to accept a call to Pueblo.

#### BOULDER VALLEY.

The next organization which claims our attention, was that of the Boulder Valley Presbyterian Church.

This church was organized in September, 1863, by the Rev. A. R. Day. It consisted of seven members, with P. M. Housel, and G. W. Chambers, as ruling elders.

He continued to preach for them every alternate Monday evening, until the summer of 1864, when the Rev. C. M. Campbell, of the Presbytery of Allegheny City, arrived and took charge of this field. He labored for this church about two years, preaching also at Boulder City, and Upper St. Vrain, a portion of his time. The church was left vacant from October 1866, until December 1867, when the Rev. A. R. Day, returning to the Territory, was invited to take charge of the field, which he did, laboring until Jan. 1st 1871.

From January 1st 1871, up to the present time, the church was again supplied by Rev. Charles M. Campbell.

The church building was erected in 1864.

FIRST PRESBYTERIAN CHURCH, P. ST. DENVER,  
REV. E. P. WELLS, PASTOR.

On the 18th of November, 1868, an element of the First Presbyterian Church, (Old School) without obtaining a dismissal from the Presbytery of Leavenworth. (Old School) with which the church was connected:—

“Resolved, to place itself under the care of the most convenient Presbytery connected with the Presbyterian Church, which is ap-



pointed to hold its next General Assembly in Church of the Covenant of New York City."

In accordance with that resolution, and subsequently, on August 10th 1869, they were received into the Presbytery of Chicago, New School, as the First Presbyterian Church of Denver, (New School.) A call being presented from the said church, for the pastoral services of the Rev. E. P. Wells, a member of said Presbytery, and he having signified his acceptance of the same, a committee was appointed by the Presbytery of Chicago (New School) to install him as pastor of said church, a duty which they attended to in due form, which relation continues until the present.

On the 16th of August 1870, the church presented to the Presbytery of Colorado, a letter from the Presbytery of Chicago, (New School) dismissing the First Presbyterian Church of Denver, (New School) to the Presbytery of Colorado. Upon their request they were received into Presbytery.

#### UPPER ST. VRAIN.

The church of Upper St. Vrain, consisting of five members, was organized by the Rev. A. R. Day, in October, 1869, with Brother Kannoles as ruling elder. Brother Day supplied this church with preaching every two weeks. A portion of this time he also preached on Clear Creek, and on the upper Plate near Brown's bridge, making a circuit of some forty five miles extent.

On the 15th of March, 1872, the church of Upper St. Vrain, was united to the church at Longmont.

#### IDAHO SPRINGS.

The next church which claims our attention, is that of Idaho Springs.

In the spring of 1864 the Rev. George Rice, left Missouri, intending to settle in California with his family. After a tedious journey of three months, encountering many difficulties and dangers from hostile Indians, and high waters they reached the lovely mountain village of Idaho Springs, intending to rest a while, and then pass on westward. This was on the 11th of July 1864. They finally decided to remain in Colorado, and so exchanged their teams for a hotel building, where they kept boarders.

The bar room was turned into a place of worship, where Brother Rice preached for twelve months.

From this place the congregation removed to the Courtroom, but the removal of the County seat, deprived them of this building, and left them destitute of a place in which to worship.

A hall, in Brother Rice's building was fitted up with the aid of the Good Templars, in which he continues to preach, up to the present time.

During these six long weary years, Brother Rice not only sustained a large family, but to a great extent, the church also.

He very often had to furnish his own fuel and lights and be his own sexton while breaking to the people the bread of life, and all this labor and self-denial and sacrifice with no reward save the blessed promise of the Master.

On the 6th of March, 1870, a church of eleven members was organized with John Roberts as ruling elder, by the Rev. Sheldon Jackson, assisted by Brother Rice.

In 1871 the church undertook the erection of a church building, which was completed and dedicated early in May, 1872, Rev. Sheldon Jackson preaching the sermon and Rev. Geo. Rice making the dedicatory prayer.— And so the labor and toil of years was crowned with abundant success.

#### SUPERINTENDENT OF MISSIONS.

A brief sketch of the labors of the Rev. Sheldon Jackson, our Superintendent of Missions will close this historical record of Presbyterianism among these mountain heights.

The Presbytery of Missouri River, in session at Sioux city, Iowa, deeply impressed with the great extent of its territory and its destitution, also of the necessity of an agency for exploration and supervision, appointed in connection with the Presbyterians of Fort-Dodge and Des Moines, the Rev. Sheldon Jackson Superintendent of Missions for central and western Iowa, Nebraska, Dakota, Montana, Utah and Wyoming. On July the 1st 1869 this field was enlarged by the Board of Missions at Philadelphia, so as to include Colorado. Steps were taken for the immediate occupation of the more important places.

The Rev. John L. Gage was commissioned for Cheyenne and Laramie; the Rev. J. N. Hutchison for Blair, Fremont and Grand Island; the Rev. M. Hughes for Sweet Water Mines, Bryan, Wasatch, Ogden and Corrinne.

Churches were organized by Bro. Jackson, assisted by the missionaries at several important points: At Cheyenne, on July 18th, 1869; at Helena, August 1st; at Rawlins, August 8th, and at Laramie, August 10th.

Rev. Sheldon Jackson also organized a church of four members with John Irwin, as ruling elder, at Pueblo, Colorado; another organization was secured by him at Georgetown, of thirteen members, with Erskine McClellan, as ruling elder. He also organized a church at Colorado city, of five members, Robt. Douglass ruling elder, and one at Golden city of four members, with Mr. Osborne, as ruling elder. These four churches were all established between the 18th of February and the 4th of March, 1870.

Unanimous action of Presbytery, at the annual spring meeting, 1871:



“Resolved, That we most cordially bear our united testimony to the efficiency, activity, zeal and christian devotion of Rev. Sheldon Jackson, in the great work in which he is engaged, and to his eminent fitness for the same. And we do most respectfully, but earnestly pray the Board of Home Missions to continue his commission to this vast field, where he has so successfully labored.”

And now to day as we gather together, a little band of christain ministers, and ehurches, organized into the Presbytery of Colorado, under the authority of the General Assembly of our church, our hearts can but overflow with joy. As we recount the mercies of our God, in keeping us through all these years of toil and weariness, while laying the foundations of our Zion, let us join in that good doxology, wherein the worship of heaven and earth is blended and say:

“Praise God from whom all blessings flow,  
Praise him all creatures here below,  
Praise him above ye heavenly hosts,  
Praise Father, Son, and Holy Ghost.”

The above historical sketch, having been read and corrected was unanimously approved by the Presbytery in session at Central City, March 18th 1872, upon which it was,

“Resolved, 1st, That the hearty thanks of the Presbytery be given Rev. A. R. Day, for his care, ability, and diligence in the preparation of this historical record. 2d.— That the stated clerk furnish a copy for publication, to the Rocky Mountain *Presbyterian*.”

As it was desirable that the record should be continued from the first meeting of Presbytery, down to the present, a supplementary record is added.

#### ORGANIZATION OF PRESBYTERY.

The General Assembly of the Presbyterian Church of the United States, (Old School,) in session at Pittsburgh, Pa., November, 1869.

“Resolved, That the Rev. W. C. Harding, of the Presbytery of St. Paul, Rev. H. P. Peck, of the Presbytery of Chicago, the Rev. Sheldon Jackson, of the Presbytery of Southern Minnesota, the Rev. C. M. Campbell, of the Presbytery of Allegheny City, the Rev. A. R. Day, of the Presbytery of Dane, and such other minister of our church, as may be in the Territories of Colorado, Utah, Montana, and Wyoming, be organized into a Presbytery, to be called the Presbytery of Colorado, and attached to the Synod of Southern Iowa.”

#### FIRST MEETING OF PRESBYTERY.

The Presbytery met in the basement of the Baptist Church, in Denver, at 7½ P. M., February, 18th 1870, and was opened with a sermon by Rev. Sheldon Jackson. The roll was then made out as follows: Ministers, A. R. Day, C. M. Campbell, Sheldon Jackson,

H. P. Peck, and Wm. G. Kephart. Churches, First Church of Denver, corner of H and Stout Street, (Name changed to Westminster.) Boulder Valley, Upper St. Vrain, Black Hawk, Cheyenne, Laramie, Rawlings, and Helena.

Rev. Lewis Hamilton was received by letter from the Presbytery of St. Joseph, (New School) and made Moderator of the Presbytery. Rev. A. R. Day, stated clerk.

#### RECONSTRUCTION.

Under the reconstruction of the Synods by the General Assembly in session at Philadelphia, Pa. May, 19th 1870, the churches in Wyoming were left in the Synod of Southern Iowa, the churches in Colorado were placed in the Synod of Kansas, the church in Utah in the Synod of the Pacific, and the church in Montana left out in the cold.

The Synod of Kansas in session at Topeka, Kan., July, 12th 1870, in the reconstruction of the Presbyteries declared the Presbytery of Colorado to be the legal successor of the Presbytery of Colorado. Ministers Sheldon Jackson, Lewis Hamilton, A. R. Day, C. M. Campbell, Geo. S. Adams and George Rice. Churches, Westminster, Denver, (late First church, Denver,) Boulder Valley, Upper St. Vrain, Black Hawk, Idaho, Colorado, Pueblo, Georgetown and Golden.—

Supplementary history of the churches down to May, 1872.

#### PUEBLO, COLORADO.

The Presbyterian church of Pueblo was organized by Rev. Sheldon Jackson, on 27th of February, 1870, with four members. John Irvine, ruling elder. In the fall Rev. George S. Adams took charge of the church, remaining one year.

On 1st of April, 1872, Rev. Wm. E. Hamilton having received a unanimous call to the pastorate of the church, removed there and commenced work. Arrangements are in progress for the erection of a church building.

#### COLORADO CITY.

The Presbyterian church of Colorado city was organized by Rev. Sheldon Jackson, on 28th of February, 1870, with five members. Robert Douglas, ruling elder. In the fall of 1870, Rev. H. B. Gage took charge of the church where he still remains, Bishop of all the country around.

#### GEORGETOWN, COLORADO.

The Presbyterian church of Georgetown, was organized by Rev. Sheldon Jackson, on the 4th of March, 1870, with fourteen members. Erskine McClellan, ruling elder. In January, 1870, Rev. D. H. Mitchell was called to take charge of the church. In 1871 lots were secured and the means raised for a church building, which will be erected during 1872. This building will be a memorial of the interest taken in this work by G.



Dwight, Esq., and the Presbyterian church of Montclair, New Jersey.

#### GOLDEN CITY, COLORADO.

This church was organized March 7th, 1870 by Rev. Sheldon Jackson, and Elder Simon Cort, with four members, E. T. Osburne, Ruling Elder. Subsequently, Mr. Osburne joined the Episcopal church, and the little church was left without a session, until the Spring of 1872, being governed by a committee of Presbytery.

In January, 1871, Rev. J. G. Lowrie, commenced laboring at Golden, and continued until the Spring of 1872, when he left to take charge of the church at Central.

Through the personal, and unwearied efforts of Mr. Lowrie, funds were secured, (largely from the east) and a beautiful church building erected, which was completed and dedicated, May, 1872. Among those abroad contributing most largely should be mentioned C. W. Potwin, Esq., of Zanesville, Ohio, and Rev. —McHarg, and friends of Cooperstown, N. Y.

#### GREELEY, COLORADO.

After several visits to the Union Colony, Rev. Sheldon Jackson, organized the church on Sabbath, August 21st 1870, with nine members, L. W. Teller, Ruling Elder. Early in May, 1871, Rev. John F. Stewart, of Evans, commenced preaching at Greeley, one half his time. In the fall, they commenced the erection of a church building, which was completed and dedicated on Sabbath, Jan. 21st 1872. The services were conducted by Rev. R. G. Thompson. Sermon by Rev. Sheldon Jackson, and prayer of dedication by Rev. J. F. Stewart. The funds for this church were largely contributed by the second Presbyterian Church of Elmira N. Y., and C. W. Smith, Esq., of Cooperstown, New York.

On 1st February, 1872, Rev. R. G. Thompson took charge of the field, upon invitation of the people.

#### EVANS, COLORADO.

As early as 1869, Rev. Lewis Hamilton, commenced preaching at Evans. But nothing permanent was accomplished until the settlement at Evans, of the St. Louis Colony, in the Spring of 1871.

On the 14th day of May, 1871, the Presbyterian Church of Evans, was organized by Rev. Sheldon Jackson, and Rev. John F. Stewart, with six members. Rev. J. F. Stewart, supplying the pulpit from the commencement. A beginning has been made towards the erection of the church building.

#### LONGMONT, COLORADO.

At this seat of the Chicago colony, a Presbyterian Church was organized by Rev. Sheldon Jackson, on the 16th of July, 1871, with eight members, Mr. John Ecker, Ruling Elder. From September, 1st 1871, to

alternate Sabbaths, by Rev. J. G. Lowrie. On the 15th of March, 1872, the Presbytery of Colorado, at the request of the church of Upper St. Vrain, united themselves with this church. The united churches are known as The First Presbyterian Church of Longmont. Lots have been secured, and arrangements for building are in progress.

#### COLORADO SPRINGS.

This is the seat of the Fountain Colony, of Colorado. By direction of Presbytery, the church was organized in May, 1872, by Rev. Sheldon Jackson, and Rev. H. B. Gage, committee.

The church under the efficient leadership of Rev. H. B. Gage, is building a house of worship.

#### CARIBOU, COLORADO.

This youngest of all the churches of the Presbytery, is being organized by Rev. Sheldon Jackson, as this article goes to press.

#### FIRST LICENSURE.

Mr. H. B. Gage was licensed to preach the Gospel, on the 3d of April, 1871.

#### FIRST ORDINATION.

Mr. J. G. Lowrie, a licentiate under the care of Presbytery, was ordained as an Evangelist, on Sabbath, March 17th 1872. Rev. C. M. Campbell, presided, and proposed the constitutional questions, and made the ordination prayer. Rev. W. E. Hamilton, preached the sermon, and Rev. Sheldon Jackson, gave the charge to the Evangelist.

#### FIRST INSTALLATION.

Rev. W. Y. Brown, over the First Presbyterian Church of Denver. See historical statements above.

#### FIRST RULING ELDER.

Simon Cort, was installed Ruling Elder of The First Presbyterian church, Denver, December 15th, 1861.

#### FIRST COMMISSIONERS TO GENERAL ASSEMBLY.

Rev. Sheldon Jackson, and Elder J. G. Ridgely.



EXTRACT OF LETTER FROM REV. MR. ANNIN, Oct. 31.

I think you will be pleased with our building if we can finish it. We are trying to do three things. 1st. To have a building which will answer our purposes, for school and church, looking a little to the future. 2d. To build just as economically as we can consistently with having a good, decent building, and not unworthy of the cause, and not unworthy of the labors and sacrifices of those who are laboring and praying for the work. 3d. To meet and carry out as nearly as possible the views of the ladies who are bearing the burden. The hopeful and courageous tone of your letter did us much good. We, too, are hopeful, and go forward in faith. I hope you may accomplish much as a Board to the glory of the Master. I am persuaded that it will appear a matter of great importance to the members of the Board, that this building begun after much delay, should be pushed on towards its completion. It seems perfectly clear to me that it would secure our cause here, and give it position and permanent footing. My school is encouraging. My distribution of books, almost daily, seems to me like scattering broad cast the seed of the kingdom for a future harvest. I can see that this mission is gaining power month by month.

Please to present our kindest regards to the ladies of your Association, and say that we are hoping and praying that God will through you do much good for New Mexico and for this place.

Yours ever in Christian will and love,

J. A. ANNIN.

#### OUR CHURCH.

"Our Church walls are rising in Las Vegas—the first Protestant Church and school there, the work of the Ladies' Board of Missions in New York."

This is what they write to us, and we would add that the people at Las Vegas raised among themselves \$250 to pay for the lot of ground on which the church stands, and have deeded it to the Foreign Board in trust for our Ladies' Board, and the Mission House stands also in our name, held by the Foreign Board. This property is not entirely paid for. A friend in Las Vegas, Mr. Perea, gave \$500, and made an advance of as much more. We need \$700 to complete this purchase, and \$1,000 towards the church. We shall then hold a property for the Presbyterian Church worth over \$5,000, and which places us first on the ground at Las Vegas, a most important point on the railroad now in course of construction, and commanding the way to many other points of great interest in our Missions. It gives the open door of access by which we may enter Mexico itself, and carry the gospel into these distant regions.

Dear sisters, help us to raise this sum before the New Year shall come in. Let us finish our Church in 1871.



## Pueblo Indians of New Mexico.—No. I.

These Indians are an interesting race of people. They are called Pueblos to distinguish them from the other Indians. When the Spaniards first visited New Mexico, they found them, as now, living in towns, and they called them Pueblos, as Pueblo in Spanish means town, or village. Their origin will doubtless remain a mystery to the end of time. They have no written language to perpetuate events in their history. Tradition among them, at this day, does not pretend to give any account of their origin or their ancestry.

All the histories of the first conquest of Mexico by the Spaniards speak of them in every essential respect as they now are. There seems to be but little change in their moral, mental and social condition, since they were first brought to the notice of the civilized world. While other portions of the inhabitants of Old and New Mexico have undergone marked change in their contact with Spaniards and Americans, since the conquest of the two countries by Spain and the United States, the Pueblo Indians of New Mexico are now what they were represented to be when Cortez and his followers took possession of the country some 350 years ago. They have the same form of government now as then. They follow the same mode of obtaining subsistence now as then—by farming and stock raising. While some of the Pueblos have become extinct, and the remainder of others incorporated with the Mexican population, and with the other Pueblos, yet the present tribes or Pueblos, with few exceptions, retain their number and position with that of near a century ago.

There are now nineteen Pueblos or towns in New Mexico under the care of the Pueblo Indian Agent. Governor Army, who has been the efficient Agent of these Indians for the last two years and upwards, has done more for their improvement and elevation than has been done by all their agents for a decade of years previous. The census reports of these Indians show but little decrease for near a century. The last census, taken by Governor Army in 1870, report but 1,411 less in number than that of 1790. During these 80 years, but few tribes of Indians, if indeed any, have decreased less in proportion to their number, while many whole tribes, some the most powerful, have become wholly extinct. The only

reason that the writer can assign for this is the quiet, inoffensive, industrious, peaceable lives led by these Indians, that distinguish them from all others on the continent of America. They have always been self-sustaining, having never received any subsistence from either the government of Mexico, or that of the United States. They have asked nothing from either government but to be protected from the rapacity of their neighbors, Mexicans and Americans.

This much may be safely said respecting their supposed origin, that they are doubtless the remains of the Aztecs, that dispossessed the Toltecs and held possession of a great portion of Old and New Mexico for hundreds of years before the arrival of Cortez and his followers. Says a responsible author:—"The Aztecs, their empire, and their city, have long since disappeared in Old Mexico; their crimes, and the despotism which they exercised over the tribes they had conquered, are all forgotten in the terrible catastrophe that extinguished their national existence. Three hundred years of servitude in the indiscriminate mass of Indian serfs has blotted out every feeling of nationality."

Their last monarch was the world-renowned Montezuma, who was their civil and religious ruler. He being their grand *Cacique*, and acted in his life as their prophet, priest, and king, somewhat after the manner of Mahomet towards his followers, and Joseph Smith to the Mormons, the Pueblo Indians of New Mexico daily expect his return as their deliverer from all their enemies. To this end they keep the ashes and fires on their altars continually awaiting his return.

Cortez, his followers and successors, converted these Indians from their native religion to that of Roman Catholicism, which conversion was only in name and form. They are to-day, for the most part, as much in heart, sun-worshippers as they were before being converted to Catholicism, although almost every Pueblo, or village, has its church and convent buildings. A priest says mass sometimes to a dozen, or less, of the Indians on a Sabbath, for which one-tenth of all their yearly increase is most scrupulously exacted by their spiritual guides. The Indians, as a mass, are very restive under this exaction, and were extremely delighted a few weeks since when their agent, Governor Army, told them in the council held



in each Pueblo, that they were under no civil obligation to pay these tithes; that the support of religious services among them was voluntary on their part, and that they could not be compelled to pay their tithes if they did not wish to do so voluntarily. While they yield a nominal obedience to the priests, they secretly keep up their own ancient Montezuma worship in their Estufas. Each Pueblo has a building of this name, which in form is a circle, with no windows or doors in the wall, with a flat roof, like the roofs of the houses. The entrance is by a flight of stairs at one side to the roof, and then down a ladder which projects almost as high above the roof as from the roof to the earthen floor. Each morning, one appointed to the service, ascends this ladder to its top at break of day to look east and watch for the coming of Montezuma at sun rising.

It is in their Estufa that all their religious services are performed, and where the altar and other things of worship are kept. During their great yearly service, every American, Mexican, and Indian of any other tribe, is required to go outside of the Pueblo, and a strong guard prevents any living soul, under any pretense whatever, coming inside the Pueblo until their religious services are fully ended.

VERDAD.

### Pueblo Indians of New Mexico.—No. II.

Montezuma was the reigning monarch of Old and New Mexico, with the seat of his dominion in the city of Mexico, when Cortez conquered and subdued the country in 1520. Tradition gives as the place of his birth the Jemas Pueblo, pronounced Hamas, which is some sixty miles south of Santa Fe, and not far from the celebrated Jemas Hot Springs. Also that he manifested extraordinary capacity from his earliest youth. His exploits in war with unfriendly tribes, and the revelations made to him as the born prophet of their idol god, are all remembered and handed down from generation to generation. His ambition led him outside of his own tribe or Pueblo; and being successful in war, he reached the city of Mexico, which he made the capital of his empire, and where Cortez found him, according to his account of the conquest of Mexico, revelling in the most luxurious splendor, which far excelled that of any king or monarch throughout the civilized world. Take one extract.

"The meals were served in a large hall, in which Montezuma was accustomed to eat, and the dishes quite filled the room, which was covered with mats, and kept very clean. He sat on a small cushion curiously wrought of leather. The meals were served by three hundred youths, who brought on an infinite variety of dishes; indeed, whenever he dined or supped the table was loaded with every kind of flesh, fish, and vegetables that the country produced. He is also dressed four times every day in four different suits, entirely new, which he never wears a second time."

If the one-tenth of this, and what else Cortez wrote that he found in Mexico, were true, Montezuma and his people, in all their heathenism, far excelled their *civilized* conquerors in wealth, refinement, and civilization; and that fair land, naturally the garden of America, has been made for three hundred and fifty years, since the conquest, the scene of debauchery, iniquity, violence, and bloodshed, perpetrated in the sacred name of religion. It is a question whether the great mass of the inhabitants to-day are not inferior to the subjects of Montezuma in every thing that elevates humanity in the scale of moral being. Says a credible author:—"The conquerors had appropriated to themselves the best looking of the Indian females, while their husbands—for the Indians marry very early in life—were consigned to the mines as laborers and carriers in the bowels of the mountains. From this promiscuous intercourse, so early introduced, has arisen the present mixed blood population of Mexico. The offspring of sin, they are a nation of sinners. The pure Indians are the descendants chiefly of the unenslaved tribes, and the whites are mostly descendants of later immigrations." It is one of the prominent traits of Indian character that, while they are inhuman to their female captives, they guard with the utmost jealousy the virtue of their wives. Cortez, who had left a wife in Cuba, in contempt of even Indian notions of virtue, compelled by force "women of his household" to remain in his harem, among whom were two daughters of Montezuma.

Says Bernal Diaz, a Spanish historian, Vol. I., pp. 31, 32, in speaking of the avarice of Cortez's officers, he lets fall the following confession of his own infamy:—"This was a



good hint to us in future, so that afterward, when we had captured any beautiful Indian females, we concealed them, and gave out that they had escaped. As soon as it was come to the marking day, or if any one of us stood in favor with Cortez, he got them secretly marked (viz: branded with a red-hot iron) during the night time, and paid a fifth of their value to him. In a short time we possessed a great number of such slaves."

Says one:—"Never was there a band of Anglo-Saxon outlaws, cut-throats, pirates, or buccancers that reached that point of human depravity that they could brand, as cattle are branded, with a red-hot iron. Swarms of women taken by violence, in order that they might not make any mistake in recognizing their numberless wives! None but Spanish heroes of 'a holy war' ever exhibited such a picture of total depravity." This is the origin of the Meztizos, or mixed races, which constitute the great mass of the native inhabitants of Old and New Mexico. Being the children of sin, the offspring of illicit intercourse, as a class they present the most difficult subjects for mental, moral, religious, and social improvement.

The Pueblo Indians of New Mexico are of unmixed blood, and superior to the Meztizos in very many respects. It is a wonder to many how they have continued for centuries, each tribe distinct from all others. When we know more of their customs and peculiarities it is not so strange. Each Pueblo, or tribe, is a kingdom within itself, with a democratic form of government. Their officers consist of a governor, lieutenant-governor, constable, mayor domo, who has control of the water for irrigating purposes; cacique, whose duty is to direct religious worship; war captain, and war chief, and other officers, with two council chambers, corresponding to the Senate and House of Representatives of a State Legislature, in which all the head men of the Pueblo meet for deliberation. Each Pueblo, or tribe, has a distinct language of their own, in which they converse in their families and among themselves, while the Spanish is used when conversing with other Pueblos, Americans, and Mexicans. It is very seldom that they intermarry with other Pueblos, or with the Mexicans. It is said that one chief, a few years since, who was very wealthy, and had an only daughter, who was pretty and intelligent, refused to give her in marriage to

a young Mexican of one of the first families in the Territory.

They have an annual election for all their officers, which is held on the democratic principle of every man in the Pueblo, of their tribe, having one vote. The governor acts in that capacity, and also in that of chief justice, from whose decision there is no appeal. When he wishes to summon an offender before him on any charge or complaint whatever, he sends the constable with his silver-headed cane, (as each Pueblo was furnished with one by the general government, with Lincoln's name inscribed on it, being presented during his Presidency, which is now used instead of that furnished them by the government of Mexico,) who touches the man summoned with this cane, and he follows the constable and the cane wherever it goes, until he arrives into the presence of the governor. This is the result if the man summoned should be a hundred miles distant. As the cane is the emblem of authority, it must be followed. But I must speak of them in a religious point of view, as a field for successful missionary labor.

VERDAD.

### Pueblo Indians of New Mexico.—No. III.

The indefatigable agent of these Indians, Governor W. F. M. Arny, has obtained authority from the general government to pay fifty dollars a month for each teacher, and to have all the schools taught hereafter in English. The Catholic Church has had full control of these Indians for about two hundred and fifty years. But what is the result? Their adherence to that Church is merely nominal. They are in heart as much attached to their own native religion as their fathers were when converted by force to Catholicism by Cortez and his followers.

The trenchant editorial in the *Presbyterian* a few weeks ago, should be republished, in order that the solemn and painful truths therein referred to may be deeply impressed upon the minds of Christians, statesmen, and philanthropists. The native ignorance of New Mexico is truly deplorable, notwithstanding the unlimited control of the Catholic Church over the consciences, bodies, and money of the great mass of the native inhabitants. But it is more especially among the Pueblo Indians that the great wrong has been committed by that Church. That editorial quoted from



5 Bishop Lama's report, in which he states that he had schools for several months during the winter among all these Pueblos, yet what does the last census, taken in 1870, show as to the good results of these schools, taking for granted that they have been kept open for the length of time stated by the Bishop? In all the nineteen Pueblos, amounting to 7,648 inhabitants, just 55, all told, can read or write in any language. Compare the past with the present, and see the contrast. In the Pueblo of Laguna an English school was begun last November, and in March, about four months after the school was opened, quite a number of the scholars could read pretty well in the First Reader, as well as showing aptness in numbers and singing, thus showing that with proper effort to teach these children the rudiments of an English education, it would be as successful, if not more so, as among any other class of children.

As a general thing, the head men among these Pueblo Indians are very desirous to have their children taught to speak, read and write the English language, that when they become men they can do business as the Americans do, and go to Washington City to see their great father, and talk with him without an interpreter.

Some are very anxious to have Protestant missionaries sent among them to teach them the same religion which the great father at Washington, the President, has. The yearnings of these simple-hearted people for an English education, and to know the Protestant religion, should move the Church to send them missionaries immediately. Unlike all the other Indians of our country, they are a quiet, inoffensive, peaceable, industrious, and self-sustaining people, of a teachable disposition, and desirous of knowing how to live and do business as the Americans do. With the Divine blessing upon proper missionary effort among them, in a very short time the Church would be relieved from farther support, as they could be made self-sustaining with what the government will do for them.

Here, then, is a more promising field for missionary effort than has ever presented itself to the Presbyterian Church among the Indian race, or among any heathen people on earth. The right kind of missionaries can be had to do the work among them, if the Church will furnish the money to sustain them by supplementing the salary now given by the government. Governor Army, as

agent, has been trying for about a year to get the Board of Foreign Missions to send him missionaries for these Indians, but none have yet come. But two of all the teachers among these nineteen Pueblos are in any way connected with the Presbyterian Church. One of these is a member of the church in Santa Fé. Can nothing be done to save at least some of these promising fields to the Presbyterian Church? Governor Army, the agent, goes as commissioner from the Presbytery of Santa Fé, he being a ruling elder in the Santa Fé church, to the General Assembly at Detroit, and a favorable hearing is hereby asked for him from the members of the Board of Foreign Missions, and all others in any measure interested in the civilization and Christianization of this most promising and interesting race of people.

That these Indians are not a thriftless, idle, unpromising race may be, learned from a few facts recently made known to the writer. The agent, Governor Army, some few weeks since undertook to settle a difficulty that had arisen among the children of one Indian family respecting the division of the estate after the death of their mother. A reliable man said that he would be willing to give \$100,000 for the estate of this one family. It is said that one Indian loaned to the general government \$20,000 in gold and silver during the rebellion, when the Texans invaded New Mexico. These two items, among others of a similar kind that might be named, will suffice to show that these Indians are not an idle, lazy, thriftless people. Here, then, is presented to the Presbyterian Church the most promising field for successful missionary labor, where missions may soon be made self-sustaining. More promising fields cannot be found in New Mexico or elsewhere. Here they are the owners of the soil, firmly fixed where their fathers for untold centuries have lived and died. Each Pueblo has government confirmation of their land, containing two leagues square. These are in the best portions of the Territory of New Mexico. If the Presbyterian Church, that now has the opportunity, will not respond to the call for missionaries to these people, the opportunity may be lost forever, as other Churches will be asked to send missionaries as teachers, to teach the schools now ordered by government to be opened among them.

VERDAD.



## CORRESPONDENCE.

Letter from Rev. Thomas Fraser.

ARIZONA CITY, March 4, 1872.

DEAR OCCIDENT:—I had large congregations in this place last Sabbath. In the evening the house was crowded. Many stood around the door. All seemed delighted that they had been brought together for worship.

A faithful minister would be cordially received by this people, and receive considerable support. No church can be organized at present, as there are only four Protestant church members in the place, two of whom are Presbyterians; but much good could be done by a devoted missionary. One lady told me, my sermons were the first she had heard in three years, and with tears, that last Sabbath was the happiest day she had spent in Arizona.

A United States judge said, "send us a man to talk to us, as you did; just to remind us of what we used to hear, and we will support him." Another had not been in church for ten years.

Much of the interest manifested was due doubtless to the novelty of the thing. Still it was delightful to see such a people turn out to hear the blessed Gospel, and to hear the desire so strongly expressed by irreligious men, for regular preaching. I was paid for my hard ride of 200 miles across the desert, and rough quarters with my China landlord, who keeps the only hotel in the place. He did his best, and the angels cannot do more to entertain me, and like a Christian gentleman subscribed for THE OCCIDENT. So, my dear Brother, you can preach to him and many more, who never hear the Gospel, every week. Soldiers and teamsters from all parts of Arizona, strangers and regular boarders will give you a fine congregation.

Arizona City has a population, a good deal mixed, of 1,000 or 1,200, and a situation on the Colorado river, where the great railroad must cross, favorable for trade, but terrible for heat, yet healthful, in the midst of a desert, from which the wind in Summer is as the breath of

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a furnace. It is on a bed of sand, between two ridges, which concentrate the sun's rays and double their fervor. Fort Yuma is just opposite, on a high rocky hill, which in summer gets hot enough to cook eggs. So Capt. McGowan, the commander of the post, and a good Presbyterian told me. The houses are all of sun dried brick, not over fine, useful for shade when the sun shines, but so heated through when night comes, that the people sleep out of doors. You have the place. As Dr. Scott, who has been there, says it is as hot as pepper.

It has, however, as the business men, and our army officers assured me, the certainty of permanance and growth. It is on what must ever be the great line of travel by water and rail, and the only place on the river for 200 miles from its mouth, where a town can be safe from inundation. The country around it is a desert now, but mainly from the want of water. Capital and science may overcome this difficulty, and make the desert blossom as the rose. There is much good soil in the bottom, rich enough to produce anything, with sufficient irrigation. The great need of this territory is first, soldiers, then settlers, and then preachers. The Indians must be made to feel the power of our Government. They must be subdued by killing the half of them, if necessary. We can then undertake to civilize and christianize them.

The peace policy well-intended and humane and successful elsewhere, with the Apaches is and must be a failure. Every missionary in the interior of Arizona, would require a regiment for his protection.

The thirty-five parallel railroad, will probably be the most useful for developing this territory, and the thirty-second parallel the most, if not the only reliable one for winter travel. This is the opinion of our officers, and the most intelligent men I have met.

Yours as ever,

T. F.





The Protestant Church in Cos.



The Roman Catholic Church in Cos.

### Discovering Aztec Ruins—Altar Fires and Skeletons.

Advices from Santa Fe state that Governor Army, the Special Indian Agent for that Territory, has found the Canon de Chelly, which was explored for twenty miles. The party found canons whose walls towered perpendicularly to an altitude of from 1,000 to 2,000 feet, the rock strata being as perfect as if laid by the skilled hands of masons, and entirely symmetrical. Among these ruins were found deserted ruins of ancient Aztec cities, many of which bear the evidences of having been populous to the extent of many thousands of inhabitants. In one of these canons, the rocky walls of which rose not less than 2,000 feet from the base, and whose summits on either hand inclined to each other, forming part of an arch, there were found, high up, hewn out of the rocks, the ruins of Aztec towns of great splendour, desolate. In many of the ruins there remain-  
 them by supp of preservation a house  
 by the gove twenty feet square, con-

taining one bare and gloomy room, and a single human skeleton. In the centre of the room were the evidences that fire at some time had been used. The only solution of this enigma thus far ventured is, that these solitary rooms were the altar places of the Aztec fires; that from some cause, the people at a remote period were constrained to abandon their homes, but left one faithful sentinel in each instance to keep alive the flame that, according to the Indian traditions of these regions, was to light the way of Montezuma again to his people—their hoped for Messiah, and Eternal King. A close examination of many of the ruins proved that the builders must have been skilled in the manufacture and use of edged tools, masonry, and other mechanical arts. But who these people were, whence they came, or whither they are gone, is now, probably, one of the mysteries to remain eternally unsolved. Some of the ruins are reported to be stone buildings, seven and eight stories in height, being reached by ladders planted against the walls. Round-houses, twenty feet in diameter, built in

and plastered inside, were also found in excellent preservation. Astonishing discoveries have been made of gold and silver regions, richer than yet known on this continent. They are supposed by well-informed persons, to be the East mines, of which tradition has handed down the most marvelous tales, and the mines themselves discovered by the











Sept 10 October  
**HOME MISSIONS. 1872**  
**A Trip along the Frontier.**

BY REV. SHELDON JACKSON.

Messrs. Editors—A day and a night in the coach, and your correspondent, seated on a trunk over the hind axle of a buck-board wagon, was again climbing the Rocky Mountains. By noon we had reached the summit of the Sangre de Christo (Blood of Christ) Pass, a depression in the Sierra Blanco range, lat.  $37^{\circ} 22' N.$ , long.  $105^{\circ} 23' W.$  No language can give adequate utterance to the magnificence of that wonderful scene. The skill of a Bierstadt or a Moran could not portray it upon canvas. It must be seen to be realized. All afternoon we pass down the Sangre de Christo canon, cross a high table land, round a small hill, and in the distance before us, waving in the light of the setting sun, are the stars and stripes floating over

**FORT GARLAND.**

This post is situated in the north-east portion of San Luis Park, one of the great elevated plains that are found scattered through the Central Cordilleras. The Park contains an area of 9,400 square miles. Through it, at long intervals of space, run nineteen distinct streams, which empty into Lake Sah-Wateh (Many Waters.) This lake, without any apparent outlet, is supposed to have an under-ground channel, which is the feeder—if not, indeed, the very head waters—of the Rio Grande del Norte. The Ute Indians have a tradition about this lake, “that a young maiden of their tribe was beloved by one of a hunting party of Cheyennes. Much opposition being offered by her friends to this foreign alliance, the young couple attempted to leave the country by way of Lake Sah-Wateh. Hot pursuit being made, they took refuge in an old canoe, and pulled out into the lake. A violent storm arising, the lovers were lost, and the friends interpreted it as an admonition of the spirit of the lake that the entanglement of foreign alliances was displeasing, and must be avoided.

The Fort commands the entrances of the Rio de Los Yutos and Rio del Sangre de Christo canon, and was built in 1857. It is now occupied by the Eighth Cavalry, General J. Alexander commanding. At an elevation of 8,365 feet, and an average mean temperature of  $45^{\circ} 54'$ , it has a delightful climate. This, with its beautiful surroundings,

has made it the favorite resort of both Indians and frontiersmen. Kit Carson, as Colonel of the First New Mexico Cavalry, was once in command here.

Arriving at the Fort, a comfortable and warm welcome was found in the pleasant families of General Alexander and Surgeon J. G. Happersett. Staunch Presbyterians from New York, Pennsylvania, and Kentucky were residing at the post.

On Sabbath morning preaching was had at Good Templars Hall, at which time the sacrament of infant baptism was administered to Emily Kirby Happersett. (The children at the Fort are all girls; eleven little girls represent its childhood.) In the afternoon five faithful women gathered around the Lord's table, spread for the first time in that wilderness, to commemorate the Saviour's dying love. Separated hundreds of miles from ordinary gospel privileges, that feast of fat things will not soon be forgotten. At nearly all the frontier posts are some of Christ's followers. In the majority of cases they are without chaplains, and separated from church privileges. In their Christian isolation and loneliness they greatly need the sympathy and prayers of God's people. O when shall the time come when the American Church, so abundantly able, shall at least give gospel privileges to her own sons and daughters in our own land? **Sept 30. 1872**

**NEW MEXICAN VILLAGES.**

Learning that the Taos Pueblo Indians were soon to celebrate their great annual feast to St. Jerome, their patron saint, and that some of the officers of the Fort, with their families, had already gone down, I gladly availed myself of the facilities offered by General Alexander, and, mounting a cavalry horse, started for Taos, New Mexico, eighty miles distant.

Pushing down the valley of the Rio Grande, the road led me through the villages of Culebra (snake,) Costella (rib,) Red River, and Rio Honda. It was the season of harvest, and, as in the days of Ruth and Boaz, men and women were still reaping with the sickle, and some gleanng. Others were treading out the grain with sheep, and others engaged in winnowing it. After cleaning out the bulk of the straw with forks, the wheat and chaff are shovelled into woollen blankets, which, by a series of jerks, similar to shaking carpets, tossed their contents into the air, the chaff blowing away, and the wheat falling



back upon the blankets. This process can only be carried forward when the wind is favorable; consequently, to avail themselves of a favorable wind, they sometimes work all night, (Ruth iii. 2,) of which we had a practical illustration, when one night, encamped in a dangerous neighborhood, we were kept awake and on the alert by strange noises. Sallying forth from camp, armed and ready for any encounter, the noises were found to proceed from a neighboring company winnowing their grain by night.

A still further process of cleaning the grain was to lift the wheat in a bucket as high as the head, and empty it slowly upon a blanket spread upon the ground. Separated from the chaff, the wheat was taken to a neighboring stream by the women, and washed in large earthen jars; after which it was spread upon woollen blankets to dry in the sun. Finally, it was ground into flour by hand, or in a rude log mill set over some irrigating ditch.

The houses were mostly one story adobe, or sun-dried brick buildings, built around an open court or square. The roof is flat, covered with earth, and used for various family purposes, (2 Kings xix. 26; Acts x. 9.) Great flocks of goats and sheep covered the plains, and donkeys abounded in the villages. The burro, or Mexican donkey, is certainly the poor man's friend. He carries their households, their fire wood, provisions, and harvest. Merchandise, and even barrels of whiskey, are strapped upon his back. In the fields were occasional lodges, (Isaiah i. 8,) as a shelter while watching the melons and grain. Roads for foot passengers and pack animals ran through the grain and corn fields, (Mark ii. 23,) and along the unfenced wayside were the graves of the former inhabitants, with a rude board cross and pile of stones (2 Sam. xviii. 17) to mark the place. Some of these graves were along trails up mountain sides so steep that the traveller had need to use his hands as well as feet in ascending. Women carry water in great jars upon their shoulders, (Gen. xxiv. 14.) Occasionally, on some elevation would be a large wooden cross, around which the superstitious Mexicans sometimes gather to pray their patron saint for good crops, &c.

Passing through the villages on Saturday we found that it was wash-day. As some of them had evidently only one suit, and would put on on Sunday what they washed on

Saturday, and repeat the operation on each succeeding Saturday, they were in considerable dishabille as they lined the streams.

At the crossing of Red River I was advised to take the trail across the foot-hills, a most abominable road, up and down precipitous canons. Well, there is an end to most things, and so there was an end to that trail. The close of the afternoon brought us to the third largest place in New Mexico, and, including the neighboring Pueblo, the oldest place in the United States, where, through the hospitality of Mr. Scheurich, I was soon quartered at the comfortable mansion of Mrs. Bent, widow of the first American Governor of New Mexico. The kindness of Mrs. Bent, and constant attention of Mr. Scheurich, added very much to the pleasure of my visit, and will not soon be forgotten.

#### TAOS.

This place was named from an Indian tribe now extinct. Soon after the annexation of Mexico to the United States, the Indians and Mexicans commenced a rebellion on the 19th of January, 1847—murdering Governor Bent, the other United States civil officers, and the majority of the American citizens. Mrs. Bent and her children were saved through the interposition of an old Mexican. Taos was plundered, and the spoils carried off to the neighboring Pueblo. Upon the

arrival of General Price and Colonel St. Vrain with United States troops, the rebels took refuge in the old Roman Catholic church at the Pueblo, where, after a short cannonading, they surrendered. The ruined and perforated walls of the church are still standing. The captured rebels were compelled to reload the plunder of Taos, and, themselves acting in the place of oxen, to draw the goods back to the village. Twelve or fifteen were hanged in the public plaza.

These vast regions were nominally converted to the Romish faith in the sixteenth century by the Franciscan Fathers. The present priest has charge of twelve villages with an aggregate population of six thousand. The cathedral at Taos is a large and curiously formed adobe building. All their churches in that section have mud floors and are without pews, the worshippers being obliged to kneel or squat upon the floor. To the right of the altar was a cross, bearing an image representing the Saviour; one arm was broken off at the shoulder, and hanging by the hand from the bar of the cross—the at-



priest apparently without sufficient glue to glue it on again. Perhaps the of Spaulding's glue have not been of in that land. To the left of the as a large china doll, representing the To the left of the entrance door, on covered with a canopy of dirty laces, rude wooden figure, representing a full-male, (Virgin Mary,) like the image Saviour, sadly out of repair. The that had once covered her face and was worn off in spots; her frouzy hair d on with common carpet tacks. The f the schoolmaster was Jesus Ma Ortez

ee the Romish Church in all its super- and debasement one needs to go to oints where it is not modified by asso- with Protestantism. The trial and ion of Christ, and many other Bible are constantly enacted among them. stance, in Easter week, the "Peni- a secret society of the most ignorant ies, spend the time upon some secluded in dragging stones, crucifixes, and heavy burdens—cutting their flesh with and tearing it with eactus thorns. ursday and Friday, wearing only s, they were led blindfolded through ets of a village, lashing themselves with weeds until blood flows freely. These s end in the cathedral, where they nt the darkness and chaos which fol- the crucifixion. After again lashing odies pitilessly, they remain in total ss an hour, groaning, shrieking, and sticks and stones. This week of e they deem ample atonement for all ns for the year. After it they are ed for another year to live as much rils as they know how.

o, an old frontiersman, tells of a Mexi- t claimed to be the Lord Jesus him- d to have power to take and restore his fanatic persuaded Tobin's brother- o make a trial of his power, promising ly to restore him to life in three days. periment was made; the fanatic stab- dupe to death; and, adds the nar- 'he is dead yet.'" *And all this in an United States!*

long, O how long before the Ameri- ch will arise and show herself deeply est to give the gospel to these baptized in her own borders? New Mexico 0,000 American citizens, of whom not voted for by the people. They hold

more than one in thirty can read or write their own names, and a large majority of whom are sunk in the most abject superstition. They already have the ballot, shall they have the gospel? They are knocking at the door of Congress to be admitted into the sisterhood of States. Shall they be evangelized? Reader, are *you* doing all you can to sustain and encourage the Church in this great work? Have you given *all* that you should this year to Home Missions?

*Sheldon Jackson*

## THE TAOS PUEBLOS.

BY REV. SHELDON JACKSON.

The one thought that pervaded all minds at the time of my visit to Taos, was the coming feast of St. Jerome among the Pueblo Indians. They are called Pueblo (dwellers in towns) to distinguish them from the roving tribes. As at the great annual gatherings of the Jews, all the national roads leading up to Jerusalem were thronged, so, at Taos, they gathered in from all the neighboring nations. Inquiring my way along a blind trail, I was told to follow the crowd. The way was thronged with Mexieans, on foot and on donkeys, families in rude wooden ox-carts, lumber-wagons and carriages, Apache braves, with their favorite squaw, gayly dressed, on the horse behind them, Navajo beaux, with bright-colored autumn leaves bound around their heads, and in front of them, on the broncho, Indian belles, magnificently got up with beads and brass wire, Ute Indians, from camp retainers to the villainous old chief who turned up his nose at the last peace delegation, and told them that he did not believe they ever came from Washington, Pueblos in their best toilets, Americans, Germans and French, gathered in, until the town was wild with excitement.

At length the day dawned, and the multitude swarmed out to the Pueblo, some two or three miles distant. Ar-



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living at the village, we were face to face with two great adobe houses, six stories high, and irregularly built. These two buildings are the home of this tribe. When, in 1530, the Spaniards forced their way up the valley of the Rio Grande, these buildings were standing in the same condition that they are now, and inhabited by the same race of people, with substantially the same customs. How many more centuries they have stood, tradition does not say, and the people have no written language.

Ascending a series of ladders from the outside, and standing upon the roof of the topmost story, before us lay the broad valley of the Rio Grande, the radiating point of our earlier American civilization, where, in ancient times, may have flourished empires "that would vie in power with the Babylonian or Persian, and cities that might have rivaled Nineveh; for of these empires and these cities, the plains of Asia now exhibit fewer, and even less imposing relics, than are found of the former inhabitants of this territory." At our feet was a gathering of tribes and nations, such as, perhaps, could be found at no other point in the United States.

The great plaza was crowded with them. In the center of the plaza was a tall greased pole, crowned with a live sheep, bottles of wine, melons and dry-goods. To the north was a booth erected for the Virgin Mary and St. Jerome, while they watched the games. First came high mass at the Roman Catholic Church. Twelve Indian warriors stood as sentinels at the door, and discharged their guns at various parts of the service, while another warrior pounded the stationary bell upon the roof. While a portion of the Indians were in the church, another portion were in the Estufas (heathen temples), invoking their deities for success in the coming games.

Mass being said, a coarsely dressed doll (Virgin Mary), and a smaller one (St. Jerome), with a doll-baby (Infant Jesus) in his arms, were brought out and carried under a canopy of silk, in procession, to the booth, where they could overlook the race-course. As the procession reached the booth, a series of howls and short, quick barks were heard, as the racers emerged from an Estufa, which howls were answered by a similar series of barks from the opposing company, as they came out of their Estufa, across the creek. The racers were naked, with the exception of the breech-cloth, their bodies besmeared, some with yellow, and others a drab-colored clay. Some were greased, and then feathered. Some had a line of grease, with feathers adhering to the grease, under the left arm and over the right shoulder, representing a sash. One or two had a row of eagle feathers around the waist, and all had tied around the neck, wrists and ankles, a blade of Spanish bayonet. Forming in procession, and led by the music of drums (which drums resembled beer-kegs with hide pulled over them), they slowly danced, with short, guttural barks, and the strewing of branches, to their position.

During mass thirty or forty half-drunken Mexicans had been recklessly riding up and down the course, flourishing a live rooster, and attempting to snatch it from one another; but the course was now cleared, and the foot-racing commenced. Both sides of the course were lined with teams and spectators, and every standing point on the terraced roof of the houses was occupied. The races over, the Indians danced back to their Estufas. The crowd upon the roof-tops pelted the crowd below with watermelon rind, and the forenoon show was over.

Later in the afternoon there were more races, and the climbing of the

the hand from the bar from which the cross—the at-



ceased pole, after which the images were committed, for safe-keeping, to a new family for the ensuing year, and are supposed to bring good luck to the household that has them in charge.

The crowd surged back to Taos, to consume the night at the fandango and gaming-tables. After supper the tables were removed, and dancing commenced. The fiddler occupied one end of the hall and the bar-keeper the other. Every one that danced was expected, at the close of each set, to patronize the bar. Many of the women took their full share of "Taos lightning," and, as might be supposed, the whole company became uproarious before morning. Both sexes smoked incessantly. When a woman rose to dance, she handed her cigarette to a friend. While the Mexican women were dancing, smoking and drinking with American men, the Mexican men were in adjoining rooms gambling; and so ended the "most holy feast of St. Jerome."

The next morning our party, with carriage, ambulance and transportation wagon, and two outriders, filed out of town. How we got back to Ft. Garland—how that baby, that made one of the party, got up and down those hills—our experiences among outlaws and desperadoes at Red River (one of the most despicable places in all the country), must remain untold.

There are now nineteen towns or Pueblos in different portions of New Mexico. These Indians claim to be the descendants of the Aztecs, who, about the year 1200, dispossessed the Toltecs, and became masters of nearly all of Mexico. Their empire culminated in the reign of Montezuma, who was the Grand Cacique of the Aztecs, being their prophet, priest, and king.

Each Pueblo is a kingdom within itself. Their chief officer (Cacique) is hereditary. The chief men or council are nominated by the Cacique, and elected for by the people. They hold

office for one year.

Each Pueblo has a language of their own, but use the Spanish in their intercourse with the outside world. They seldom marry outside of the village, and are slowly decreasing in population. Each Pueblo has two square leagues of land, and are very wealthy. During the late war they loaned the government many thousands of dollars.

They dwell in huge adobe buildings. These buildings are five or six stories high, each story being smaller than the one beneath it, thus forming a terrace. There are no doors to the first or ground story, entrance being gained by ladders to the top of the terrace, then through a trap-door in the roof, and down another ladder into the room beneath. In times of danger, the outside ladder is pulled up upon the flat roof, and the building is turned into a fortress.

The sixth story is used as a mill, where the women grind their grain between two stones, with a motion similar to rubbing clothes upon a wash-board, and they certainly know how to make good bread. That which was offered to us was excellent. Each family has its suit of rooms, and those which we visited were snug and clean, the walls being neatly whitewashed.

Upon the arrival of the Spaniards, these Indians were nominally converted to Roman Catholicism, but in reality their Paganism was merely baptized. While they have a Romish Church in each Pueblo, and attend mass, they also have their Estufas, in which they keep burning the sacred fire, and worship the sun.

The Estufas are a room under ground, in shape like an inverted bowl. The one into which we went was about twenty feet in diameter at the bottom. The only opening is the trap-door entrance at the top. In the center of this room was a depression in the dirt floor of about two feet square, filled



with ashes from the sacred fire. Upon the eastern edge of this hearth was a rude altar, upon which, according to tradition and Mexican belief, they still sometimes sacrifice children.

Eight or ten boys are annually set apart to keep the sacred fire burning.

## FROM CHICAGO TO SANTA FE

HOW MR. TRUAX MADE THE JOURNEY—THE PLAYFUL CAYOTE AND THE SANGUINARY BUFFALO—OUR CHURCHES IN PUEBLO, LAS VEGAS, AND SANTA FE—SOMETHING ABOUT THREE MISSIONARY PASTORS—INTERESTING WEATHER REPORT FROM AN INVALID IN SEARCH OF HEALTH.

SANTA FE, N. M., Nov. 25, 1872.

Our trip from Chicago to Santa Fe, sixteen hundred miles, occupied five days and six nights and included three hundred miles by stage from Pueblo. To a person who has never before been over the road, the journey is full of interest and instruction. The monotony of the vast plains is relieved by the occasional presence of the wolf, antelope,

PRAIRIE-DOG, CAYOTE AND BUFFALO.

A small herd of latter came well nigh stopping the cars one afternoon in western Kansas. When discovered they were bounding along in their peculiar style toward the railway track ahead of us. They reached it just as the locomotive came up to their line of march. A part of them crossed the track and saved their lives by the skin of their heels, and left the remainder of the herd on the other side. Some pistol-shots were fired at them from the cars with no visible effect.

HO, FOR PUEBLO.

We stopped at Denver only long enough to get breakfast, and took the narrow gauge railroad for Pueblo, distant 118 miles. Here we found Rev. William E. Hamilton, the efficient and popular pastor of

OUR CHURCH AT THIS PLACE.

He has just completed a handsome brick church 30x56 feet, with a tower, and capable of seating 300 persons. Cost \$6,000. Nearly all the funds were contributed by the members of the church and citizens of the place. This building is an ornament to the town, and reflects much credit upon the society to which it belongs.

LAS VEGAS.

Two days and nights travel in the stage brought us to Las Vegas, in New Mexico, where we remained twenty-four hours, and enjoyed the generous hospitality of Rev. John A. Armin and family. Mr. Armin has labored faithfully here for three years, and has established a church and good school, taught by himself and daughter. Through his efforts,



has been erected and furnished. During the winter season the attendance is between sixty and seventy scholars, mostly the sons and daughters of Roman Catholics. A commodious church building is advancing toward completion. He is very much needing more material aid to finish and furnish it. This good brother has done a noble work in this Mexican town, and well deserves the liberal support of the church.

#### THE VOYAGEURS AT THEIR JOURNEY'S END.

Another night's travel of seventy-five miles brought us to Santa Fe, where we received a cordial welcome from Rev. D. F. McFarland and wife. Here we have found a pleasant and comfortable home since our arrival.

#### MR. M'FARLAND

came here in the fall of 1866, when there was not a Protestant minister in the territory, except three army chaplains of the Episcopal church. On the 13th of January, 1867, he organized

#### A PRESBYTERIAN CHURCH

with twelve members. During his ministry, he has received fifty-eight persons into the church, twenty-four on profession of faith. The present membership on the roll is forty-two, but a goodly number of them have removed to different parts of the territory where there are no churches, and those remaining are

NOT BURDENED WITH THIS WORLD'S GOODS.

Owing to the frequent removals of members, and the unsettled state of society, our church here will have to be sustained almost entirely for some time to come, by the missionary board.

#### THE CHURCH ORCHARD.

The church has a valuable property consisting of a house of some twenty rooms, with necessary out-buildings, and five acres of land, on which are about one hundred choice fruit-trees beginning to bear. A part of them were furnished by the pastor at his own expense. The present church edifice is not very attractive or suitable to the growing wants of the place, hence a new one should be provided as soon as possible.

Mr. McFarland, about a year ago, notified the board of missions, that he wished to resign his position here on account of impaired health, brought on by the hard labor of five years, really

#### DOING THE WORK OF TWO MEN.

In all this he has been ably assisted by his excellent wife. The board, as yet, has not been able to secure a successor for him, and hence he is still laboring here, anxiously awaiting the arrival of some one to relieve him, when he expects to remove with his family to another field of labor outside the territory.

This city is the capital and military HEADQUARTERS OF THE COMMONWEALTH of New Mexico, and has a population of about five thousand. The country has been settled since its conquest by the Spaniards, and yet it has a population less than one hundred thousand. Perhaps there is no healthier region, for all kinds of invalids in the United States than this, but in this immediate locality it is

#### TOO COLD FOR COMFORT,

being some seven thousand feet above the sea. We spent seventeen days in visiting the various bands or villages of the Pueblo tribe of Indians, scattered over a wide extent of country, and everywhere we found it much colder than we expected. Even in the valley of the Rio Grande our warmest clothing was required from day to day. The fact is, a person needs as heavy clothing, and as much fuel here as in Chicago at this season of the year.

Had your correspondent been aware of the true state of things, he would not have been here this evening. But here he is, and here he expects to remain as long as his health continues to improve, or until

it is restored. The country presents every conceivable variety of

#### BOLD AND BEAUTIFUL SCENERY,

but it is barren and unproductive, except in the narrow valleys along the water courses. It is known, however, to be rich in minerals, and therein consists its value. The railroad is greatly needed to develop its resources. It can not make much further progress till the whistle of the locomotive is heard in these valleys and mountains. W. B. T.

#### SOMETHING FROM TEXAS.



then referred to was compelled by ill health to give up the appointment, but Mr. Cook, the missionary teacher already there, married a lady well qualified for the position, to whom the government have given the place and salary of additional teacher. In reference to this appointment, Mr. Stout writes, on April 16th, 1872:

“Your letters of Feb. 25th and March 2d were received a few days ago. We were very thankful to learn of your success in securing from the Department the promise of \$900 per year for an additional lady teacher, and I presume you will be equally glad when I tell you that, in all probability, there will be a lady here within a very few weeks, who, I hope, will give satisfaction as the additional teacher.”

Mrs. Stout writes on Nov. 23d, 1872: “Mrs. Cook takes hold of her work earnestly.”

Besides paying the salary of an additional teacher, the government, during the past year, has appropriated \$5,000 to the building of additional school accommodations at this Reservation. Mr. Stout, in his annual report of Aug. 31st, 1872, writes:

“We are happy to learn that the Department has kindly set aside \$5,000 to be used wholly for school purposes. That sum will enable us to make a good commencement, and lay the foundation of an education which, we hope, will soon fuse itself throughout the entire tribes.



It is sufficient to substantially erect and plainly furnish two school houses, at different points on this Reservation, where they are much needed.”

These school houses were commenced without delay. Mr. Stout writes, Nov. 21st, 1872:

“We have commenced building a school house at one of the Maricopa villages, and will probably finish it this month, when, if not too cold, we will immediately begin another at the nearest Pima village. We feel much encouraged since the Department gave us the authority and the means for these school houses.”

The school reports from Mr. Cook show a satisfactory degree of progress among the children, especially when we take into account the many obstacles to the work, especially the want of suitable accommodations, and the scarcity of teachers. The future prospects of the mission are brightening, and we trust that more and more may be accomplished every year. It is now in contemplation to remove these Pimas and Maricopas to the Indian Territory. Mr. Stout is strongly in favor of their removal, and writes in reference to it:

“We are now in the midst of a discussion of a great question, and one having, to these Indians, a vital interest, namely, their removal from this place to the Indian Territory. Many things go to show that they cannot stay here much longer and remain self-supporting. Indeed it is the



opinion of the best men of our country, that should they remain here, there will scarcely a vestige of them survive a score of years. The lack of water for irrigating purposes, and the proximity of bad white men, are rapidly working out their ruin, and their only hope is in their exodus to a land where evil influences cannot reach them. To this the older and more sensible Indians are fully alive, and many of them have expressed a desire to go to the Indian Territory, as the only place which will afford them shelter from the fast increasing evils. They have asked to visit the Indian Territory, and Gen. Howard promised that they should go there next Spring. Should they like the country, they will, in all probability, ask to be removed there."

Those of our friends who united in sending a box of Christmas gifts to the school children, will be glad to know of the pleasure it gave. Mr. Stout writes, April 16th, 1872 :

"Since last writing you, the things shipped us from New York have arrived. We are more than pleased with everything, and when we say 'we thank the senders,' we do not tell a hundredth part of what we feel. The articles were so very applicable, and met our needs so nicely, that we thank God again and again, and in behalf of our children, we pray God to bless you for thus remembering them."



During the past year, we have sent to Mr. Stout \$75 to re-imburse him for expenses paid on this box, and we have also sent him another box, containing various useful articles, for his family and school. We have had the pleasure of receiving \$10 from Mrs. Stout, who has thus constituted herself a life member of our society. Feeling that the future success of this Pima mission is now assured, the government having made such appropriations as to place it on a secure footing, we have, during the past year, aided Christian effort in several new fields of labor.

We received an application from the Rev. James M. Roberts, to aid in paying the salary of an assistant teacher who was to accompany himself and wife on a mission to the Mexicans and Indians, at Taos, New Mexico. Mr. Roberts writes, Dec. 2d, 1872:

"After an expensive delay of about two months at Santa Fé, I am enabled to address you from the village of Taos. This is a Mexican town of about three thousand people, a few Americans, one American lady, besides those I brought with me. It is located in one of the finest, if not the finest and most productive valleys of this large territory; we have thus far been very kindly received by both Americans and Mexicans; some of the people are very anxious about having a school established,—



an English school. I have found here a school for boys taught by an American, but it does not seem to be very popular even among the Americans. I think I will open in a few weeks a school for girls in which Miss Jennie Flott, and Mrs. Roberts, will perform the labor of teaching, while I will be occupied in teaching the neighboring village of indians; the assistant, Mrs. Roberts brought out with her is, Miss Jennie Flott. She comes well prepared to assist Mrs. Roberts in teaching, or in her household affairs, or in any thing she may need her for; she is very amiable in disposition and has a good deal of culture and education, we think we are very fortunate in getting one so well suited to the position. I fear very much for my success among these indians on account of the opposition of the priests; they are determined to defeat every effort made to educate these people, but, we hope in God."

In response to the appeal made by Mr. Roberts, we sent \$75 towards the salary of Miss Flott, the remainder being contributed by the Ladies Board of Missions of New York.

The Indians here referred to, are a most interesting people, they are called Pueblo indians, a name applied to those indians in different parts of Mexico, who live in towns, called in Spanish, Pueblos. These towns are built on high hills, for purposes of defence, and are built in



terraces growing narrower towards the top, something in a pyramidal form. The only way of getting into them is by ladders which are drawn up at night; these indians are peaceable, and are partially civilized, they are still Fire worshippers, showing a remnant of the old Aztec faith, though they are nominally Roman Catholics, but very degraded and ignorant in their worship. The Rev. Sheldon Jackson, says of them:—

“To see the Romish church in all its superstitions and debasements, one needs to go to these points where it is not modified by association with Protestantism; the trial and crucifixion of Christ, and many other scenes are enacted among them. On Easter week the “Penitentes,” a society of the most ignorant Catholics, spend the time in some secluded ranch, dragging stones, crucifixes, and other heavy burdens, cutting their flesh with stones, and tearing it with cactus thorns; the tortures end in the Cathedral, where they represent the darkness and chaos which followed the crucifixion; this week of penance they deem ample atonement for all their sins for the year.”

The Pueblo de Taos, as the indian village is called, is thus described in notes of a military reconnoissance made by Col. Emery, in 1846.

“This village is interesting as a curious relic of the Aztecan age; one of the northern forks



of the Taos river, on issuing from the mountains forms a delightful nook which the indians early selected as a permanent residence. By gradual improvement from year to year, it has finally become one of the most formidable strongholds of New Mexico. On each side of the little mountain stream is one of those immense "adobe" structures which rises by successive steps until an irregular pyramidal building seven stories high presents an almost impregnable tower; these, with the church, and some scattered houses, make up the village. The whole is surrounded by an adobe wall, strengthened in some parts by rough palisades. It was to this hitherto impregnable position that the insurgents retreated, and here made a final stand against the American forces. The history of the bloody siege, lengthened resistance, and final capture of the place, furnishes sufficient evidence of its strength. Built of "adobe" a material almost impenetrable by shot, having no external entrance except through the roof, which must be reached by moveable ladders, each story smaller than the one below, irregular in its plan, and the whole judiciously pierced with loopholes for defence, the combination presents a system of fortification peculiarly "sui generis." The valley may be eight or nine miles in length, from east to west, and seven or eight miles in width, from north to south, em-

bracing about eighty square miles ; in point of soil the valley of Taos compares favorably with other portions of New Mexico, and though snow is to be seen in every month of the year on the neighboring mountains, wheat and corn ripen very well on the plains ; the hills are covered with very good grass, which furnishes subsistence to herds of cattle and horses, as well as to fine flocks of sheep and goats ; in them lie the principal wealth of the inhabitants."

Mr. Roberts has already made a beginning in his work among these people, and the account of this, the first Protestant mission to the Pueblo indians of Taos, may not be uninteresting. Mr. Roberts, writes on Feb. 3d, 1873.

"In my letter of December, I think I told you of the opposition made by the priests here to our work, preventing us from procuring a house from the indians, in which to hold a school. I go each fine day to the Pueblo or indian village, and sit down on the ground, indian like, on the sunny side of the old church, and sing hymns and songs until the young men and boys collect around me, and then I cease singing and teach them ; no roof over me but the canopy above, no floor but that furnished by mother earth, no place, nor wood for fire ; of course, I do not deem it proper to continue teaching more than an hour at a time, but some of the young men and boys are very anxious to



learn to read English. Our new Superintendent of Indian Affairs proposes to build school houses, and if he get this done, I have no doubt I can get pupils, but it will take some time to overcome the prejudices excited by the priests. My assistant, Miss Flott, (who is aided by this society,) is well fitted for the work here. She is perfectly contented, and is learning the language."

Mr. Roberts, who, with his wife, has for some time labored as a missionary among the Navajo Indians, is eminently fitted to succeed in his mission among the Mexicans and Indians of Taos, and we shall watch with great interest the progress of the good work so energetically begun there.

About the same time that the application from Mr. Roberts reached us, we were requested to aid in sending a communion service, to be used at Fort Garland, Colorado. In response to this appeal, we contributed \$25, the remainder being collected from other sources. The service was sent out to Fort Garland, to be used both at that post and at Calabra. This was forwarded by the express company, free of charge, and we would here express our thanks for the courtesy shown us here, as well as in other instances.

We now have to report the beginning of an enterprise which, though not strictly a missionary work, yet seems to come particularly within

Ladies Union Mission School  
Association  
1873.

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garrisons of a company or two among some three hundred posts; not over ten per cent therefore of our military stations have the advantage of a religious guide or teacher, surely here is a field for christian sympathy and help; but this is not all. The posts are most of them in the remotest and most desolate parts of our territory. In lonely wastes among the Indians, amid the snows of Dacotah, the barren plains of New Mexico, or the ice and seals of Alaska. Even at the mouths of our eastern harbors, near to towns indeed, but shut off from the activities of men, the garrison life has the monotony and dullness almost of a distant frontier post. The human mind must have occupation, and so vile papers, cards, and, whenever possible, drink, are eagerly seized upon to fill the vacant hours."

In concluding this report, which is already much longer than, in the beginning, it was intended to be, we cannot but refer to the encouragement we have in our work, from letters recently received from New Mexico, showing that our endeavors to establish christian schools at Santa Fé, and Las Vegas, have not been in vain. We aided this mission to Santa Fé under our first organization three years ago, and they have now a flourishing school, and have purchased a valuable property for church and school purposes, thus securing a foothold for protes-

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tanism, and a center of influence in this uncivilized part of our country. Most of our present members remember the interest we took especially in the earnest labors of the Rev. Mr. Annin, the missionary to Las Vegas, and we also aided in the education of his daughters. At this place a school has now been established which numbers sixty pupils, and a church building is nearly completed. The following extracts from a letter from Mr. Annin, dated Feb. 13, show a very encouraging state of things. He says:

“It seems to me very clear that the influence of this mission here in Las Vegas, is increasing month by month. I am much mistaken if it is not decidedly and perceptibly greater now than at any previous time; our school is larger than it has ever been before; we have sixty pupils, and the average attendance now for two or three weeks has been fifty-five. The pupils I think, show more interest than ever before; there is more punctuality and regularity of attendance; there are seldom less than forty present at the reading of the scriptures and short prayer; several of the pupils keep their seats during recess, and during the hour at noon, and keep on with their lessons or read; a number of our pupils are almost full grown, and in a very short time will be men and women, and they cannot but be friends of schools and educa-

tion, and friends I think of us and our work. Our daughter works hard, I think *very* hard in the school, and I think she is successful in teaching and in drawing the pupils to her. For weeks past our younger daughter has also been obliged to be in the school some two hours every day.

Another indication of the increased strength of our position and work here, is the apparent appreciation of what we are doing, and interest in it in the community. I think our church building, now so nearly finished, pleases the people. It is an ornament to the place, and would be to any place, at least in New Mexico. The attendance upon the Sabbath services and Sunday school is increasing, and a number of pupils now come in and we read the New Testament together. The applications for Bibles and other books are more frequent, and I am now in great need of a supply of books from the Tract Society, and must write for them soon."

We would here desire to acknowledge gratefully the obligations we are under to those kind friends of our Society, who have aided us in the prosecution of our work, especially Messrs. Hatch & Co., of New York, who generously presented to us an elegantly engraved receipt to be used by our treasurer; and Mr. Gavit, of Albany, for his kindness in finishing and forwarding our certificates of Life Membership.



A missionary, to whom a package of publications in Spanish and English, from our Board, was given for use in New Mexico, thus wrote in acknowledgment:

"I can give you but little idea of the state of things in this place—the degradation, the ignorance, and the terrible immorality. A very large proportion of the non-Mexican population are German Jews, many of them atheistic or infidel, and none of them (almost of course) caring for the success of a Presbyterian minister. A large proportion of the very few American men who are here are living in sin and shame; few have any regard for my work. Two of the business men of the place, however, have offered to put me in possession of a good lot of ground whenever I am ready to say that buildings shall be put upon it.

"Your Spanish publications I would greatly desire in considerable quantities. I have put a number of '*Andres Dunn*,' in circulation and desire more. I am using also the Shorter Catechism and shall use it more and more, I think. I do not wish you to think, however, that I have done nothing with the excellent and invaluable English tracts, &c., which you sent me. I have had a number of *good opportunities* for circulating them, and have availed myself of almost every opportunity I have known of. Not unfrequently a large company of soldiers pass through the place. In almost every case where I have known of soldiers being in town, I have gone with a good bundle and given them to the 'boys.' They have received the tracts willingly and gladly, and in many cases have promised to read them, few or none refusing to receive them. Sometimes they have received the tracts very *greedily*, running for them as chickens run for corn. I have prayed and do pray, that those precious pages may as good seed yield good fruit, but it is quite probable that neither you nor I shall ever know much of the results.

"I need more Spanish publications. I organized a church in March last, with eight members. It now numbers twenty-one, and I think there will be thirty by spring; almost none of them live here, but at distances of fifteen, forty, and eighty miles. There is an element of this population disaffected, I am told, to the Romish church, and ready to adopt something better. Pray for us."





FIRST ANNUAL REPORT  
OF THE  
NEW MEXICO, ARIZONA  
AND  
COLORADO  
**Missionary Association,**  
WITH  
CONSTITUTION  
AND  
LIST OF OFFICERS AND MEMBERS.

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"THE WILDERNESS AND THE SOLITARY PLACE, SHALL BE GLAD FOR THEM; AND THE  
DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE.—ISAIAH xxxv. 1.

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PUBLISHED FOR THE SOCIETY.  
1869.

In the course of the last few months the Association has been in correspondence with Hon. O. H. Browning, Secretary of the Interior, and Hon. N. G. Taylor, Commissioner of Indian Affairs. They have promised aid from the Government, and we hope, in the coming year, to establish a successful mission among these very interesting Indians.

The Board of Foreign Missions of the Presbyterian Church has recently commissioned, Rev. James M. Roberts to go to another tribe of Indians, the Navajoes, living in New Mexico, on a reservation west of the Rio Grande. They number between seven and eight thousand souls, have a half civilization, possess a rude knowledge of some of the arts, and are now in a situation to receive the Gospel. It was our expectation to assist Mr. Roberts in any way which might seem to him desirable, on his becoming acquainted with the needs of his charge; but recent information has been received to the effect that strong effort is being made to obtain an appropriation from the Government to sustain and increase the force of the Mission among the Navajos. In case this appropriation is assured, we shall be able to direct our assistance to other and more needy locations.

The Mission established by the Presbyterian Board of Domestic Missions, at Santa Fe, is under the care of Rev. D. F. MacFarland. Learning from him the necessity of having a Bible-reader who should by distributing the Word of God and tracts, assist him in making known the Gospel to the people among whom he labors, this Association determined at a meeting held Jan. 29th, 1869, to send out a Bible-reader as soon as a suitable person could be engaged. Mrs. Palmer, who had been in correspondence with Mr. MacFarland relative to joining him at his post, was selected by this Association as peculiarly fitted for this place, by her acquaintance with Spanish and her three years experience as a Bible-reader in this place. In March 1869, she started for Santa Fe, and arrived safely through after a severe journey. The Association will pay her a salary, and she will reside with Mr. MacFarland, and labor under his superintendence. Through the kindness of a friend, a free pass was procured for her on the Union Pacific Railroad from Omaha to Cheyenne. We were indebted to another friend for a free pass from New York to Cleveland, the value of these passes amounting to about \$50.00. The expenses of the remaining portion of the journey were defrayed by the Association. We hope still farther to aid Mr. MacFarland in building a substantial Church edifice, which will be the first Presbyterian Church ever



## SECRETARY'S ANNUAL REPORT.

It is a happy thought with the friends of this Association, that its active labors began at the same time with its organization, and that it has been granted, through the blessing of God, the promise of successful, actual results. The vast field to which our wishes pointed at the time of our first informal meeting at the Bible House, in March, 1868, seemed at once brought nearer and laid open to us.

The government encouraged our attempt and promised assistance, kind friends throughout the country gave us their aid, and an active interest was excited in every community where we could make our plans and objects known. The religious destitution of our vast, territorial region, has of late attracted the attention of the Missionary Boards, and several missionaries have been sent to proclaim the "glad tidings" to the constantly increasing, almost heathen population whom the mineral wealth of the country or love of adventure, have drawn there.

It has been our privilege to strengthen the hands of one of these self-denying laborers, in sending a Bible-reader to assist his efforts; to facilitate the departure of others to the scene of their labors; and we hope to encourage, with words of Christian sympathy and substantial remembrance of their varied needs, all engaged in this large and important field of Christian activity.

It is certainly a new, though it should not be a strange thing, that the women of our land desire to bring the advantages of civilization and the blessings of our religion to the Indians whose homes we have inherited, lost to them by the necessities of their savage nature which drove them away from all that we now so much enjoy. Heretofore there has been only war between the the white man and the Indian, alike injurious to both; but now a change in this respect seems at hand, and a policy of peace and good will is promised. Many of the Indians seem willing and anxious to accept our good offices, in the same spirit shown by Antonio Azul in his most interesting interview with General Alexander. Azul, a man of mark among the tribes, and the chief of the Pima Indians. the best representatives of the *ancient* civilization, expressed his wish and anxiety that teachers should be sent to his tribe. that at least the children might be taught the arts and civilization of the white man.

erected in the territory of New Mexico. This we shall endeavor to do, in the expectation that the Church Extension Committee will further this object by a liberal donation.

The good work has also been begun in the Territory of Arizona. Rev. James A. Skinner has recently been sent by the Presbyterian Board of Domestic Missions, to Prescott, the former Capitol of Arizona. This Association was pleased to learn that the sum of \$1,000 was contributed from two churches of this city, Rev. Dr. Hall's and Rev. Dr. Murray's, to pay the salary of Mr. Skinner; and a lady of this Association procured a free pass valued at \$150 for his journey to his appointed field of labor.

In July, 1868, Rev. A. F. Lyle was sent by the American Home Missionary Society, to preach the Gospel in the territory of Colorado. He is to reside at Black Hawk in the Rocky Mountains, near Central City. This Association contributed \$35, to aid in the preliminary steps towards obtaining his commission, and is now in correspondence with Mr. Lyle, hoping in the future to encourage and assist him if necessary.

The Association sent out in the month of April, 1868, three Communion services, (the total cost of which was \$65,) one to Santa Fe, one to the Navajo Mission, and one to Fort McDowell, Arizona—also a circulating library for Santa Fe, valued at \$150, which was donated, through our solicitations, by A. S. Barnes & Co., Henry Ivison & Co, the American Tract Society and Robert Carter & Bros. Books and Tracts were also given by Christian friends, and the American Tract Society for the Arizona Mission, valued at \$250. From the American Bible Society was received a box of Bibles, worth \$100, which was sent to Arizona. The American Tract Society presented a box of Spanish Tracts, valued at \$50, which was given to Mrs. Palmer, the Bible-reader, for Santa Fe.

It is with great pleasure that we acknowledge four boxes of clothing, made up in response to our appeal for the Indians. The first box is from the Ladies' Society of Second Presbyterian Church, Troy, N. Y., cost of materials \$56. Another box is from the Ladies Society of the Second Presbyterian Church, Fifth-st. Troy, N. Y., cost of materials \$20. The third box is from the Sewing Society of the First Presbyterian Church, Albany, N. Y., contents valued over \$150, and the fourth from the Santa Fe Association of Auburn, N. Y., valued at \$200.00.

For the free transportation of all these boxes, the Association is indebted to the Merchants' Union Express Co.

As expressive of the co-operation for which we may hope from



different parts of the country, we would mention letters received from Mrs. Johnson, of Philadelphia, and Mrs. Riee, of New Haven, Ct., in which it is stated that the ladies of the Churches with which they are connected, will gladly make up boxes of clothing, in such way as we may propose, for any missionary field.

We ask then, in conclusion, the personal, individual aid of the members of our Association, in the coming year, both at their homes and in the travels of the Summer, in founding Auxiliary Associations, and in procuring and developing that co-operation, sympathy and assistance on which the growing influence of our Society for good must depend.

F. K. PRENTICE.

New York, April 19th, 1869.

## APPENDIX.

The following letter was received by our Association, from a correspondent in Arizona Territory, and was submitted to the Presbyterian Board of Foreign Missions:

Fort McDowell, A. T., Nov. 26th, 1868.

I desire to call the attention of the Christian community, to the condition of the Pima Indians living on the Gila river, in the heart of Arizona. There are about five thousand souls in this tribe, and they speak the same language as the Papigo Indians; formerly both these tribes were united in one, but part of them having been converted by the Jesuits, they withdrew from the rest of the tribe, and the Papigoes are still Christians in name. The Pimo Indians however, though they have been living for two or three generations on this present reservation, cultivating the soil in a rude way, make it their boast, that they have never killed a white man, but that while they are at deadly enmity with the Apaches, they are the white man's friends. These Indians are sunk in the lowest depths of heathenish superstition. They have a belief in witches, and whenever disease attacks them or their cattle, they accuse some of their number of being witches, and immediately put them to death. Two of the Indians have been killed in this way within the last two months. My husband, Gen. Alexander, who commands this sub-district of the Verde, has the supervision of these Indians, and is satisfied that much good might be done by sending without delay, a suitable man to labor among them as a missionary, for he thinks they are now just ripe for such an effort. A few weeks ago, my husband had an interesting conversation with Antonio Azul, one of the principal Pimo chiefs, and a very intelligent Indian. Antonio said that they knew they were under the care of our Government, and they wanted to be taught the things which white men knew. He said it was no use to teach the old men, they could not learn, but the young could, and he wanted his children taught. My husband replied that the good people at the East would send a man out to live among them, who would come not because he wanted to make money or to dig gold, but because he loved the Indians, and wanted to teach them what was good, and he told them they must believe everything this man said, and do what he told them for everything he told them would be true. Antonio seemed very much pleased with this, and wanted the man to come soon.

I write now to the Presbyterian Board of Missions in behalf of these Indians, to urge that my husband's promise be redeemed, and that a man be sent to teach them the way of salvation. The present time is peculiarly favorable to such an attempt. The most intelligent of the Indians (and there are many such) are anxious for



instruction, there are two white men living at this village, (one of them their licensed trader) who have a thorough acquaintance with their language, and could assist a new comer in acquiring it. I hear also that there are a quantity of the necessary school books stowed away at the village, which were sent out by the United States Government, but have never been put to any use. If a man possessed with a true, self-denying, missionary spirit, be sent out to these Indians, he would find many contingent opportunities of usefulness. There is not a protestant church in the territory, and there are several small settlements on the Gila and Salinas rivers, in the vicinity of the Pimo villages, which are daily increasing in size, and stand sorely in need of christian influence. I learn also, that in the town of Prescott there is a very fair opening for a church, and have little doubt from what I hear that if an evangelical clergyman was sent out there he would have a church building, and before long be independent of aid from the Society.

If two intelligent men could be sent out, one to the Pimo Indians and another to do a missionary work in Prescott and the vicinity, which is settled principally by miners, they could join hands, and between them do much for the christainization of Arizona, and the elevation of the Indian race.

E. M. ALEXANDER.

The Board resolved to send a Missionary to the Pima and Maricopa Indians, as soon as one could be found qualified for the work. The Ladies' Association offering to aid in defraying the expenses of the Mission, an application was made to the Secretary of the Interior, who favored the undertaking, as both the Secretary and the Commissioner of Indian Affairs had already been made acquainted with the condition and desires of the peaceful Indians, whose homes are on the border of the Gila River, through the reports of the Agents residing among them.

In his Report on Indian Affairs in Arizona Territory for the year 1867, the Agent makes the following statements to the Superintendent:

"Having been compelled from circumstances to remain almost constantly at this place, (Pima Villages, A. T.) during the past eight months, I have been enabled to learn the wishes and necessities of the Pimas. And were I to state that their first request, were their wishes consulted, would be to have established at this place a school for the education of their children, I should not be the means of misleading the department, nor misrepresenting these Indians. They desire to have a school established here, where a few of their youths can be taught the English language. I think they would fully appreciate the advantages to be gained by education, and would cause a portion of their children to attend school constantly, and there is no doubt of their capacity to learn.

The plan I propose to adopt for this establishment of schools is not that of a manual-labor school, at least for the present, as I think

that system impracticable at the commencement, as the children of this age, or younger, can be more easily taught, and will be more liable to retain what they learn than those of a more advanced age, and consequently would not be of a suitable age for scholars in a manual-labor school.

I propose to select from among the Pima and Maricopa children some twenty-five of their brightest, healthiest and most intellectual children for the school at this place, for whom I propose to provide clothing, lodging and food, and by doing so I will be enabled to secure their whole time and attention; this done, I have no doubt satisfactory progress will be obtained.

There is a building here, that with a small expenditure of money for repairs, seats, desks, &c., would serve very well for school purposes, and I have estimated for funds for this purpose.

The Maricopas are a branch of the Mohave tribe, which are located in the vicinity of the Rio Colorado, and have occupied a portion of this reservation, during the past fifty or sixty years. The utmost friendship exists between them and the Pimas, with whom they have lived for so long a time, and the enemy of one is the enemy of both; an attack on one is resisted with as much determination as if made on both.

The Pimas and Maricopas are a domestic people, living in Pueblos on their reservation. They are truly an interesting people, and in whose improvement and advancement in civilization I feel a deep interest; and with a comparatively small expenditure of money, I am confident much substantial good can be effected, as I have already stated they have the utmost confidence in the American people, in their manners, customs, &c. I use the term *American* people, in contradistinction from the Mexican people, in whom, after long years of close contact and experience, they have but little confidence, and for whom they have but little friendship. With Americans their salutations are, and always have been, those of friends; and suggestions from them have always elicited from their people their closest attention."

The following letters from Hon. John R. Bartlett, author of "Explorations in New Mexico," and from Gen. Frederick Townsend, who visited the Pima villages when on a tour through Arizona, addressed to one of our Corresponding members, give the Association much encouragement to prosecute the work of giving the Gospel and teaching the arts of civilization to the Pima and Maricopa Indians. Of the great number of Indians in the three Territories, to which our attention is especially directed we know, as yet, of but these tribes to whom the way is open for sending the Gospel and the means of education.

There are supposed to be in New Mexico alone, thirty thousand Indians. Of this number, six thousand four hundred are partly civilized, and live in Pueblos (or towns.) They are simple, kind, inoffensive, laborious and self-supporting citizens.



The Navajoes, to whom a Missionary and a Teacher have been sent within a year, number seven thousand two hundred; of this number twenty-nine hundred are children, and it is hoped many of them may be brought under the influence of Christian Teachers. The missionary recommends the establishment of a boarding school until the benefits of education may be sufficiently appreciated by the Indians, to make them understand the importance of sending their children to day-schools. It is hoped that the salaries of the Teachers will be paid by government. The expenses of the boarding school must be defrayed by this Association, and it is hoped that many will be found ready to undertake the support of one pupil or boarding scholar, the expense of which will be ascertained. and information will be furnished by the Corresponding Secretary.

PROVIDENCE, January 19th, 1869.

DEAR MADAM:—I am glad to hear that some one is interesting themselves in my old friends the Pima and Maricopa Indians. I was encamped directly among them for two weeks, and paid particular attention to their primitive customs and wants. The chiefs were in daily attendance at my tent, and often dined with me; in fact, I was constantly surrounded by hundreds of them. It is hardly necessary here to speak of their manners and customs, as so much has already appeared about them in books, and in government reports made by army officers and by Indian Agents.

I can only say that I met no Indians who interested me so much as these. I talked with them about schools and missionaries, and of a better mode of cultivating their lands. I took with me from New York a quantity of seeds of all kind of vegetable, and of some fruits, which I distributed among them, giving them directions how to cultivate them—

On my return I stated to the Government the wants of these tribes, and soon after a large number of hoes, spades, axes, ploughs, etc., were sent out to them. The chiefs particularly, wished that teachers might be sent to them. I promised to do all in my power to accomplish so desirable an object. I spoke to various clergymen, and wrote articles for the papers to awaken an interest in the religious public for these poor people, but whether any good results came from my efforts I never knew.

Among all the Indian tribes with which I came in contact in my three years explorations, there were none so ready and willing as the Pimas and Maricopas to receive missionaries and teachers; nor were there any among whom so much good could be done, as among them. They are totally unlike the nomadic and wild tribes; cultivating the soil as well, if not better than their Mexican neighbors, raising their own cotton and spinning the yarn, from which they weave their own garments. They knew these arts when the Spaniards first visited them, between the year 1530 and 1540; and then, as now, lived in communities. I consider them the descendants of the people who erected and have left so many remains of art all

along the river Gila and Silinos. Their mode of life has placed them as far above the Apaches, Comanches, and other nomadic tribes, as our most civilized and cultivated people are above the most ignorant classes.

I do not think that missionaries or teachers could make any progress among the Apaches. I talked with their chiefs on the subject, but they only laughed at me, and scoffed at the very idea of being restrained in their wanderings, and from making invasions into Mexico. Nor would they listen to my advice to cultivate the soil. For these tribes there is no hope. Their destruction is inevitable. With the Pimas and Maricopas, and, I may add, some others of the Pueblo Indians, i. e., those who live in communities, the case is quite different. They already have the first elements of civilization, and are ready and willing to receive instruction. I think the religious sentiment is strongly implanted in their minds, and that they would welcome a missionary. The government ought to erect a school-house among these people, and continue to send them agricultural implements. They ought also, to support among them a blacksmith, a carpenter, and a worker in leather. In a few years a number of young men would learn these trades. While these are in progress, a zealous missionary should be among them, and thus religion, good morals, and the most useful mechanic arts would advance hand in hand. If this is not done, bad men will take up their abode with them, the vices of civilization will be introduced, and they will degenerate and crumble away as all other aboriginal tribes have, and in a few years be annihilated.

I have read the letter of Mrs. Alexander, with interest. Her statements fully coincide with my experience while among the Indians in question. I am glad that Mrs. A. has laid the case of these people before the Presbyterian Board of Foreign Missions, and I hope that zealous and energetic body may be induced to send a missionary teacher to them.

If I could render any service in the matter, it would afford me great pleasure.

I remain Dear Madam, Yours very truly.

JOHN R. BARTLETT.

FRIDAY EVENING, FEBRUARY 12, 1869.

DEAR MADAM:—On my return from California last spring, I was glad to learn that the country, realizing the imminence of a great Indian war, was at last aroused to the necessity of doing *something* to avert the evil, and especially was I pleased to learn that good and devoted Christian men and women, believing in the efficacy of the Cross rather than of the sword, in the blood of Christ rather than that of battle, were concentrating their efforts towards the *christianization* of the Indians. I was pleased because, from my own experience, gained in travelling through Indian country on my way to California, in 1849—I had held the conviction that when the interior of the country was settled, as was inevitable at a period more or less remote, there would ensue a huge Indian war, unless some plan meanwhile could be devised as a counterpoise to



the concentration of the tribes, necessarily resulting from the white man's occupation of their hunting grounds. From the early settlement of the country, civilization has been steadily driving the Indians to the great plains of the West, and we have now come to the time when these plains are to be crossed, in their entire extent, by Rail Roads, and to be occupied, at the stations springing up along their routes, by a mixed population of speculators, broken down individuals and renegades, whose reckless barbarity to the Indians is equalled only by the sheer cowardice which animates it. In the "solitary places," now the Indians witness the bustling white man, without their leave, building towns upon their lands, bridging their streams, tunneling their mountains, and as the screeching locomotive drives away their game, behold for themselves a hopeless future.

Is it to be wondered at then, that, abandoning their fierce jealousies and traditional hatreds, we should find the tribes arrayed in hostility against the common foe? Truly, the question is now imperative, what shall be done with the Indians? If we could *peacefully* induce them to move farther *West*, they would still be met by civilization advancing from the Pacific coast, while the Rail Roads would still cross their hunting grounds. The fact is that all this "Westward-ho" movement for the Indians, is, in my judgment, nonsense. They must live where the game is to be found in the greatest abundance—upon the great prairie ranges—and there they should be protected, civilized and christianized. It is, without doubt, certain that small bands would gather in the neighborhood of the towns, which spring up along the various roads, to fall before the pernicious influence of rum, but the great bulk, far removed among the game ranges, would fare differently if the Government would do its whole duty in the premises, which I take to be, to win the Indians gradually from a state of barbarity, through the gentle means of a *christian* civilization. To this end conciliation and not coercion, should be the effort of the Government. Instead of plotting any more war after the present campaign, which, perhaps, has been well enough in manifesting the power of the Government, plot out the hunting ranges that the various tribes desire to remain or locate upon, forbid their intermingling, and reciprocal trespass upon these ranges, and above all, interdict the sojourn of the white man among the tribes, save only such as are in the government or mission employ. Then let the Government establish a small Post in each of the larger tribal ranges—if not in all—connect these, with re-inforcing Posts properly located, and make the commanding officer of each small Post, the Agent for the tribe. It is possible that the present system of Posts might be made to answer, though I presume they have been located exclusively with a view to the command of the country, and not in the interest of the Indian. Then let the Government erect school houses at the Posts, to reach at once the *rising* generation, and send to each an Instructor, and Assistants when necessary, who shall not only teach the children the English language, as soon as they themselves shall have acquired a sufficient knowledge of the dialect of the tribe, but also be able to

instruct the adults how and when to sow the seed, and to use the implements of agriculture which the Government distributes, also to administer medicines when needed, in the absence of a Surgeon, with at least such a modicum of medical knowledge as enables a ship captain to practice among his crew. Of course, it would be to the last degree desirable that these teachers should be earnest christian missionaries, and selected by a Union Board of Indian Missions. But though the christian element in this plan be the most essential of all, it is equally the most difficult to inaugurate, where the Government can restrict no form of worship, nor foster any particular creed, still surely there can be no good reason why, upon the application of the Board of Missions, or of any other christian body, the Government should not grant permits of residence, and furnish gratuitously, the requisite transportation and escort to such Missionaries as may be selected for the various tribes, and provide for them not only quarters at the Post, but permit them, like officers, to purchase their supplies of the Post Commissary, at cost, exclusive of the cost of transportation, and thus, though they be not appointed by the Government as Teachers, may they not *assist* in the schools, and in various ways, if sterling men, having the ring of God's coinage, render themselves instrumental in the christian enlightenment of the Indians. Of course, it will be urged that the Indian is lazy, and won't work, except when the pangs of hunger give him energy for the chase. Well, this is true where the Government issues daily rations to the Indians, as at Camp Goodwin in Arizona, but in the plan here contemplated, nothing of this kind will occur. The Indian must either hunt or till the soil, if he will eat. Doubtless many, if not the bulk of the young men would prefer the former course, while I am sanguine that the bulk of the middle aged, and the women, *could* be gradually induced to rely on the latter means, and certainly would this be the case with the generation which had been instructed in the schools.

I am well persuaded that a plan of this nature would prove eminently successful among the Pimo Indians of Arizona. These Indians have, for perhaps a hundred years or more, abandoned nomadic life, and though a brave and fearless race, have for as many years been permanently located upon the banks of the Gila river, relying for their sustenance upon a rude culture of the soil. I passed through their villages in 1849, and found them the most interesting and friendly Indians that I had yet encountered. They seemed to be gratified to have us among them, and could scarcely do enough for us, and for Indians, appeared already to be pretty well up in the scale of civilization.

They have at various times since the occupation of Arizona by our troops, furnished to the military commanders large scouting parties for forays against the Apaches, while yearly they supply the Government troops with all their surplus grain, and generally have *hitherto*, in many ways, evinced their desire to cultivate the most friendly relations with our people. But in my recent tour through Arizona, however, during the last winter, I regretted to observe that a marked reserve distinguished their conduct. They



seemed to have lost vastly of the respect for the white men, they formerly had so generally entertained. Nor is it to be wondered at, when it is remembered that their location at the intersection of the great trails leading from Camp McDowell on the North, to Tucson on the South, and from Fort Tama on the West, to Camp Grant on the East, brings them in contact with a rough and reckless class of white men—teamsters, employees of Government contractors and miners, broken down both in purse and morals.

Indeed I am persuaded that if some plan similar to the above be not speedily instituted among them, we shall soon be forced to class them among the unfriendly, if not among the hostile Indians, and thus will be lost all the advances they have already made, to the infinite disgrace of this Government. Whereas, if the Government shall take them in hand, and at once inaugurate the plan suggested, I fully believe that not many years would elapse before they would govern *themselves* by institutions similar to our own, and during their progress from a stepping stone to the subjugation and enlightenment of the great Apache nation. To this end, I hail with infinite satisfaction the generous efforts you have made towards the establishment of a Christian Mission among the Pimas. May God, the Father of us all, prosper your noble devotion and the great cause.

Believe me truly your friend,

FRED'K TOWNSEND.

### CONTRIBUTIONS FOR COMMUNION SERVICES.

Mrs. Cornelia Turnbull,.....	\$10 00
Mrs. Derrickson and Friends,.....	15 00
Mrs. James L. Graham,.....	5 00
Mrs. James McCall,.....	5 00
Mrs. James M. Halsted,.....	5 00
Mrs. Peter Townsend,....	5 00
Mrs. E. T. T. Martin,.....	5 00
Mrs. Robert Kelly,.....	5 00
Mrs. W. P. Prentice,.....	5 00
A Friend,.....	5 00
	<hr/>
	\$65 00

Total receipts,.....\$1203 50

### DISBURSEMENTS.

Three Communion Services,.....	\$65 00
Maps for Report,.....	56 00
Printing Circulars,.....	25 00
Outfit for Missionary to Colorado,.....	35 00
Outfit for Missionary to the Navajoes,.....	20 00
Expenses of Mrs. Palmer from New York to Santa Fe,....	550 00
Printing Circulars,.....	79 30
Paid to Pres. Board for Navajoe Mission,.....	50 00
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Total,.....	\$874 30
Balance in Treasury,.....	329 20

RACHEL L. KENNEDY,  
Treasurer.



## AUXILIARY ASSOCIATIONS.

The Santa Fe Association was formed in the summer of 1867, and was taken under the wing of the Women's Union Missionary Association for Foreign lands. Its first report was published in the Missionary Link. The New Mexico Missionary Association has lately accepted it as one of their auxiliaries, and has received the following statement of its work:

Santa Fe, the capital of New Mexico, is in the central part of the territory, about twenty miles from the shore of the Rio Grande. New Mexico became a part of the territory of the United States twenty years ago by purchase. It now contains about 120,000 inhabitants, of these 30,000 are Indians. The rest of the population is composed of Mexicans, Americans, and adventurers from many lands. The Spaniards early introduced into this country the observance of the Catholic religion which being engrafted into the religion of the country, has produced a motley fruit, not at all resembling the fruits of the spirit inculcated by a pure faith.

The destitution of the means of grace in New Mexico was first brought particularly to the notice of this community by the editor of the Northern Christian Advocate, who was sent by the Board of Missions of the Methodist church to Santa Fe twelve years ago, and afterwards by a member of the Auburn Female Bible Society, who traveled through that territory in the years of 1866 and 1867.

In the month of August 1867, a few ladies founded an Association for the purpose of raising five hundred dollars to support a Free School at Santa Fe, where the Bible should be read and committed to memory. It was hoped that by this means the word of God might eventually be introduced into many families to which the holy scriptures had not yet gained access. A teacher was found for this school in Knoxville, Illinois, who went to Santa Fe at the invitation of Rev. Mr. McFarland, and entered upon her duties at first as teacher in Mr. McFarland's school in November, 1867. It was not until the following June that the Free School was established. When Miss Gaston entered into the service of the Santa Fe Association, a sufficient sum of money had been raised to pay her travelling expenses from Illinois to New Mexico, and subsequently the sum of five hundred dollars was raised to defray the expense of her board and lodging for one year. It was at first proposed to raise the requisite sum for Miss Gaston's support by forming Auxiliary Associations, each one of which should be responsible for \$50 per annum. While a few associations of this kind have been formed, many liberal donations to our funds have been made by individuals, and thus we have been enabled to sustain the Free School at Santa Fe through its first year.

A new Mission has now been established at Fort Wingate; in which the church at Santa Fe is much interested, and Miss Gas-

ton has been invited to go beyond the Rio Grande as a teacher in the school to be established by the Rev. Mr. Roberts, among the Navajo Indians. A vigorous and united effort now put forth will give the gospel to that territory. It is important to enlist all the interest possible in the effort we are now making to send teachers and Bible readers into the great territory of New Mexico, where superstition has so long reigned. The Santa Fe Association has been organized under the most favorable auspices; its receipts since its first formation amount to about \$800. In addition to their contributions to the treasury a valuable box consisting of clothing and kind tokens of interest from christians in Auburn and in other places, has been prepared for Miss Gaston, and for the Missionaries at Santa Fe. One object of our present organization is to collect and diffuse information respecting the spiritual wants of the territory of New Mexico, and to speak of those things in familiar conversation with christian friends. We may expect the dawn of the millenium when such subjects become the frequent theme of conversation between christians, when those who love the Lord speak often one to another and ask how shall the gospel be preached to every creature? How can we help on this great work?

In a semi-centennial celebration of one of the first Sabbath schools established in this State, it was stated by one of the ladies who aided in organizing that Sabbath School, that the idea was first suggested to the inhabitants of the village by two young ladies, the grand-daughters of Mrs. Isabella Graham, of sainted memory, who while on a tour of pleasure were hospitably entertained by a christian gentleman ever foremost in his contributions to public charity. Those ladies advocated warmly their plan of Sunday School teaching, and proposed to the young ladies of the family to make an effort with their associates in this labor of love. Inspired by enthusiastic feelings, a youthful band of young ladies from fourteen to sixteen years of age, undertook the work with unity of purpose and strong determination to go forward in spite of obstacles which might arise. Who can estimate the results that flowed from that first effort. Fifty years afterwards that Sabbath School had sent out twelve Missionaries, and no common laborers they were. The teachers and scholars of that Sabbath School went forth into all the world. The school itself was like a city set on a hill, it gave light to all around it. It continues to flourish. Generations have passed away, but that memorial of the resolution of a few young ladies which God owned and blessed as his work, still stands a lasting monument of energy and perseverance. The members of the Santa Fe Association, inspired with similar zeal in the Master's service, may do more for New Mexico than the dauntless Spaniards accomplished when they pushed their conquests from the shores of the Gulf of Mexico into the heart of this country. To die or conquer was their motto; with frenzied zeal they planted the emblems of their religion where they pushed their conquests. May we not follow those pioneers, and in an unobtrusive way send our preachers to raise again the standard of the cross and say to the benighted Mexicans; "Whom ye ignorantly worship, Him declare we unto you."



*FORM OF A BEQUEST.*

*I give and bequeath to the New Mexico, Arizona and  
Colorado Association, incorporated in the City of New  
York, May 25th, 1869, the sum of*  
*to be applied to purposes of said Society.*





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*"The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose."--ISAIAH XXXV. 1.*

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THIRD ANNUAL REPORT

OF THE

NEW MEXICO, ARIZONA

AND

COLORADO

UNION & MISSIONARY ASSOCIATION.

1871.

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PUBLISHED FOR THE SOCIETY.  
1871.





## CONSTITUTION.

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ARTICLE 1. This Society shall be called the New Mexico, Arizona and Colorado Union Missionary Association.

ARTICLE 2. The object of this association shall be to aid in promoting Christian knowledge in destitute places in our own country, and to co-operate in this work with the chaplains and officers of the U. S. Army and Navy stationed on our frontier; to assist missionaries already established, to help mission schools, and to engage in any other pioneer work.

ARTICLE 3. The payment of \$50 shall constitute a Life Director; \$10 a Life Member, and any person may become a member by the payment of \$3.

ARTICLE 4. The officers of this Association shall consist of a President, one or more Vice-Presidents, a Secretary and a Treasurer, to be chosen annually by the members from their own number. Any matters requiring consideration shall be decided by a meeting of the members and a vote of those present.

ARTICLE 5. Five members of the society present shall constitute a quorum.

ARTICLE 6. This society shall hold a Quarterly Meeting on such day of the month as may be appointed, an annual meeting, 3d Monday in April, and occasional meetings may be called by the President as business may require.

ARTICLE 7. The President shall preside at all the meetings of the Society, or in case of her absence, one of the Vice-Presidents shall take her place. In case they are all absent, a President shall be appointed pro tem.

The Secretary shall keep the minutes of the meeting, conduct the correspondence of the Association, notify meetings, and present the Annual Report.

The Treasurer shall receive all the moneys of the association, record the names of the subscribers, shall send the sums designated to their designation, and have official charge of all financial papers. She shall also make an annual report of all the moneys received and disbursed.

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## REPORT.

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*First Annual Report of the Albany Branch of the New Mexico, Arizona and Colorado Missionary Association.*

With this assemblage, the Albany branch of the New Mexico, Arizona, and Colorado Missionary Association, celebrates the completion of the first year of its life, and it has been thought fitting, on this its first Anniversary meeting, to trace the causes which led to its formation, and to give some account of the work which it has been enabled to perform for the Master.

The parent society, of which this is a branch, was formed in New York about three years ago, by a little band of Christian women, with the desire of aiding and encouraging missionaries in the work of Christianizing that most destitute portion of our own country, our large southwestern territories. The first impulse to this work came from the warm heart of an earnest Christian lady, who accompanied her husband an officer of our army, to his military post in New Mexico, and whose heart, like that of the Apostle, "was stirred within" her, when she "saw that" country "wholly given to idolatry," for throughout the wide extent of country embraced in the territories of New Mexico, Arizona and Colorado, there was at that time no Protestant church, and the only religion known to the ignorant and degraded inhabitants, who are mostly of mixed Spanish and Indian blood, was a corrupt form of Christianity, but little better than heathenism. By the earnest letters and appeals of this lady to her friends at home, the New York Association was formed, which at once entered upon its good work by sending a Bible reader to assist the Rev. Mr. McFarland just appointed a missionary to Santa Fe by the Presbyterian Board of Domestic Missions, and by sending donations of money, books, clothing, and a communion service, for use in Arizona and the other territories, as they should be required.

The Santa Fe Auxiliary Association of Auburn, N. Y. was formed through the efforts of one of the founders of the parent society, and it was through the influence and exertions of the same



earnest worker for the missionary cause, that the Albany branch of the parent society was established

Previous to the formal establishment of the Albany branch, many ladies of this city were interested in the work of the New York society by the conversations and influence of the same warm hearted christian lady, who is so well known and so dearly loved by us all, that it is quite unnecessary to mention her name in this place. An informal meeting of ladies was held here in December 1868, in which much interest was awakened in the work then being done by the New York Association, and the result of which was the gift of a box of clothing from the ladies of the 1st Presbyterian Church, and also contributions in money from ladies of various denominations, amounting in all to about three hundred dollars.

In consideration of the interest thus aroused, it was deemed advisable to form an Albany branch auxiliary to the New York Association. A meeting of ladies was accordingly held at a private house, on the 1st of March, 1870, at which the Albany Branch Association was formally organized with the following officers.

Mrs. Volkert P. Douw.....	President.
Mrs. Dr. Darling	} ..... Vice Presidents.
Mrs. Archibald McClure.	
Mrs. James B. Kelley .....	Treasurer.
Mrs. Paul F. Cooper .....	Rec. Secretary.
Mrs. Frederiek Townsend ...	Cor. Secretary.

An advisory committee, consisting of a number of clergymen and ladies from the different churches of the city, was also appointed.

A few days after a more public meeting was held in this place, in order to bring the newly formed society into the more general knowledge and sympathy of the Christian ladies of Albany. At this meeting addresses of much interest were made by several clergymen, and a statement was read showing what work had been done by the parent society, and what fields were opening to the harvest on every side. Though the extreme inclemency of the weather prevented as large an attendance as was hoped for, the meeting was one of deep interest to all present.

At the time of the formation of the Albany Branch Association, there were several missionaries already established in the territories. These were the Rev. Mr. McFarland and wife at Santa Fe, New Mexico; the Rev Mr. Roberts and wife, at Fort Defiance, Arizona, among the Navajo Indians, and the Rev. Mr. Annin and wife, at Las Vegas, New Mexico. Mr. McFarland was at that time endeavoring to secure a very valuable property at Santa Fe, which would

be very useful for school purposes, but had been unable, up to that time, to raise the money required to pay off a mortgage upon it. The Albany Association has raised the amount required to complete the payment of this mortgage, and has thus secured the property to the mission, free of debt. The Albany branch has also contributed liberally to the Rev. Mr. Annin to enable him to start in his missionary work at Las Vegas free from all embarrassments, and has also aided in defraying the expenses of the education of Mr. Annin's two daughters, who are fitting themselves to join their parents next summer, and assist them in teaching a free school. Several valuable boxes of clothing have been sent to these missionaries, and a Christmas box was sent to the Misses Annin, at the Ingham Institute, Leroy. A more particular statement of these contributions will be given in the treasurer's report.

The interest of this society has been especially centered on the Rev. Mr. Annin, and his work at Las Vegas. This is an important post, for although a small town, it is the chief town of that district, and is on the line of inter-communication, so that many persons are constantly passing through it, frequently our own soldiers on their way to the great territories beyond.

Mr. Annin arrived at this unpromising field of labor in October, 1869, and in March 1870, he organized a church of eight members, which has now increased to twenty-one. Nearly all of them live at a distance from Las Vegas of fifteen, forty, and even eighty miles. Mr. Annin has as yet been unable to secure any buildings suitable for church purposes, but is obliged to hold all his meetings, whether for worship or for teaching, (for he has commenced a Free school) in his own house. He is exceedingly anxious to secure land and erect buildings for that purpose, as may be seen by the following extract from a letter written by him on Feb. 11th 1871 :

"The more I see and hear of things around me, the more I am satisfied, and I am now at length entirely satisfied, that if we can have a building for a church and a school, (one building or two) I shall be able to do a good work by the blessing of God, perhaps even a truly great work,"

Mr. Annin is very desirous of obtaining funds from friends in the East to aid the people of Las Vegas in the work which they seem ready to do according to their ability. He says :

"We have a subscription started among ourselves, which contemplates, I believe, both church and parsonage. . . . Two of the business men of the place have offered to put me in possession of a









good lot of ground whenever I am ready to say that buildings shall be put upon it."

In reference to his missionary work, Mr. Annin says:

"Your Spanish publications I would greatly desire in considerable quantities. I have put a number of "Andres Dunn" in circulation, and desire more. . . I do not wish you to think, however, that I have done nothing with the excellent and invaluable English tracts which you sent me. I have had a number of good opportunities for circulating these. Not unfrequently a large company of soldiers pass through the place. In almost every case where I have known of soldiers being in town, I have gone with a good bundle, and have given them to the "boys." They have received tracts willingly and gladly, and in many cases have promised to read them, almost no one refusing to receive them. Sometimes they have received the tracts very *greedily* running for them as chickens run for corn. I have prayed, and do pray, that these precious pages may as good seed yield good fruit, but it is quite probable that neither you nor I shall ever know much of the results."

It has been the desire of the New York Association as well as of our own branch, to aid in establishing a mission to the Pima and Maricopa Indians, who are the most friendly and civilized of the Indian tribes. In consequence of the unsettled state of Arizona, where these Indians are, it has been very difficult to find missionaries and teachers for that territory. A box of clothing was prepared by the ladies of one of our churches, and sent to Arizona two years ago, for the first school which should be opened at the Pima Reservation. Since that time we have looked in vain for a Christian teacher to go to these interesting tribes. Our hearts have lately been greatly cheered and encouraged by the receipt of a letter from Rev. Charles Cook, whose remarkable call to carry the glad tidings of salvation to the Pima and Maricopa Indians, coming to him at the very time when our attention was called to them, seems to indicate that this work is of God. (We give the letter in the appendix) It is not without regret that we see the necessity of severing our connection with the Mission Board of the Presbyterian church, that we may not interfere with the specific work of the Ladies Board of Missions organized in November of last year. We have only been impelled to this decision, by the belief that the indications of Providence, point out this course as the one best calculated for the accomplishment of the work in which we are all so

deeply interested. We shall ever cherish many pleasant memories of the year we have spent in working and praying together, and though in the future our paths may somewhat diverge, yet we shall rejoice in the thought that though serving in separate bands, and fighting in different fields, we are still parts of the same grand army, under the same glorious "Captain of our salvation," who will give at last to all who serve Him loyally, the same welcome greeting, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

S. R. TOWNSEND.

Albany, March 13.

Cor. Secretary, Albany Branch.



## STATEMENT.

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*To the Members of the New Mexico, Arizona, and Colorado Missionary Association.*

The organization of the Ladies' Board of Missions of the Presbyterian church, (an outgrowth of the parent society formed in New York three years ago,) has led to the re-construction of the New Mexico, Arizona, and Colorado Missionary Association. This society continues to co-operate with the Presbyterian church in her missions in New Mexico, aiding in sustaining some of her missionaries and teachers in their efforts to introduce into New Mexico an evangelical faith, but is no longer auxiliary to any denominational board of missions. The association is composed of members of many religious denominations, including Presbyterians, Episcopalians, Baptists, Congregational, Dutch Reformed, and members of the society of Friends. The work we propose is a pioneer work, and looks principally to the establishment of free schools in the destitute portions of our great territories, where the missionary has not yet gone, but where military posts have been established for the protection of the settlements, and for the supervision of the Indians.

Experience has shown that a Union Missionary Association could work more effectually on our frontier, and could find more co-operation from the officers of our army, and from persons of influence in the new territories, than any one denomination could hope for, and as our main work is the promotion of christian knowledge in destitute places in our country, we invite "all who love our Lord Jesus Christ in sincerity," to unite with us in our efforts, to bring about the fulfillment of that prophecy which has hitherto been our watchword:

"The wilderness and solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose."

We propose in future to raise the funds necessary for our work, by inviting both ladies and gentlemen to become life members, and life directors of our association, and also by receiving voluntary contributions and annual subscriptions. An annual report will be

sent to all subscribers, which will contain the correspondence of the society with ministers, teachers, and chaplains of the U. S. Army stationed at military posts on the frontier. In re-organizing our association it may be interesting to those who have engaged in its work from the beginning, to know what has been accomplished by its efforts. Since our organization on the fourth day of December, 1868, at our first meeting, held in the Bible House, New York, ten missionaries, including a Bible reader and two teachers, have been sent to New Mexico and Arizona. Four new missions have been opened, all of which our association has aided. The missionaries, Mr. and Mrs. Roberts, Mr. and Mrs. Annin, and Mr. Menaul, have received their commissions and salaries from the Presbyterian Board of Missions, and three of them have also been sent to their fields of labor by the Presbyterian Board.

We have thirty-five life directors, constituted such by a contribution of fifty dollars, and sixty life members. Seven boxes of clothing have been sent to our missionaries in New Mexico and Arizona, and much has been done to aid the missions of the Presbyterian Board in New Mexico, which cannot be computed by figures ; our receipts amount to about \$6,000. We feel encouraged to persevere in our efforts to sow beside all waters, remembering that although one soweth and another reapeth, yet the time is coming when "he that soweth and he that reapeth shall rejoice together."

We are grateful for the words of encouragement which come to us from friends whose official position gives them power to aid us in our work to an almost unlimited extent. The Secretary of the Interior, the Commissioner of Indian affairs, and the Secretary of the Board of the Indian Commission, each has lent a helping hand to us in our humble and we trust we may say our *unobtrusive* labors giving not only *words* of encouragement, but sending material *aid*. One of the commissioners deeply interested in promoting the welfare of the Indians, in whose behalf we have endeavored to do what we could, writes to us. "The good you are accomplishing is not to be estimated by the number of converts you may make in the Indian country merely. It is felt here at *home*, at *Washington*, in the *Departments*, in our *Board*, and in *Congress*. The work any of us are able to do for our beloved Saviour, seems very small compared with what there is *to do*, but then we must not forget that it is *his* work, and we are only expected to do what we can, and when it *all comes* to be *summed up*, and we see its results in that great multitude gathered together on the last great day, of those which were redeemed from the earth, we shall perhaps find that it was not frag-



mentary and slight, as we may be here sometimes led to think, so I say, press on, and let us all have confidence that "we shall reap if we faint not."

#### OUR MEMORIAL FUND.

We have received several contributions to constitute a permanent Fund, the interest of which is to be expended annually under the direction of our committee, in such a manner as to effect the most direct and permanent good to the inhabitants of the neglected portions of our country. This Fund is dedicated to the memory of loved ones who desired to do much for the Master in helping to redeem a lost world from sin and misery, but whose work on earth was cut short by an early death. We would continue the work for them which it was in their hearts to do, and we invite all who sympathize with us in our desire to raise a lasting monument to our dear departed ones, to unite with us in our effort to *perpetuate* Christian work and influence after this generation, and many generations to come, have passed away. We will give an annual report of our Memorial Fund.

## APPENDIX.

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One of the first objects of our association it will be remembered, was the establishment of a mission among the Prima and Maricopa Indians. Two years ago the ladies of the First Presbyterian Church in Albany, as will be seen by the secretary's report, made up a box of clothing for the children who should be gathered into the first mission school established upon the reservation, which is on the Gila river in southern Arizona. Since that time we have been waiting for the missionary to go, and the teacher to accompany him. We have put forth many efforts to find a well qualified teacher who was willing to go to Arizona for the sake of the gospel. While pursuing our inquiries, we received from a correspondent a copy of the North Western Advocate, published in Chicago, with the following notice of the departure from that city of the Rev. Charles Cook as a missionary to

### THE FAR OFF PIMAS.

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In August last, Rev. Charles Cook took leave of his friends in Chicago under very unusual and interesting circumstances, to go to Arizona. In giving an account of his departure we then said :

Some dozen years ago Bro. Cook arrived in this country, but finding no work and utterly disheartened, he enlisted in the regular army, and was sent out to Arizona, where, in the midst of the wilderness, he spent five years. On being discharged he returned to the East, and war breaking out he enlisted as a volunteer, and served under Gen. Grant a year and a half. During this time he was happily converted through the labors of a chaplain, and upon returning to this city he joined the Clark Street M. E Church. Such were the qualities that he now manifested that the city mission employed him as a colporteur, and many parts of the city can attest to the fidelity and success of his labors. He has also been licensed to preach, which he does well both in English and German. In the field of the Halsted Street Mission God has honored him with wonderful success. During all this time, however, he has been thinking



of the Indians of Arizona, that he and his fellow soldiers were sent to guard. He has seemed to hear an Ethiopian cry from that far off wilderness and cannot rest. He has applied to our bishops, who have thought it not advisable to establish a mission there, and at last he has determined to go. He is without money and without conveyance, and is to penetrate four hundred miles into the wilderness beyond any route. But his faith is in God, and he feels assured that his life will be safe, his wants met, and that God will give him the dusky Pimas and Pagagos in numbers to deck his heavenly crown. Even the wild Apaches are not beyond the Gospel. His simple story was enough to melt any heart, and his faith is without a superior in the most heroic age. It is needless to say that although most of the company were poor, they could not be restrained from giving him money.

Bro. Cook has at last been heard from. He has arrived safely among the Pimas, near Sacaton, on the River Gila, in Ewell county, Arizona, not far from the Mexican line. His journey and success thus far, is but another marvellous instance of the unwillingness of God to disappoint a faith that to many minds would seem to border upon presumption. Bro. Cook has written nothing for publication and is all oblivious that his faith is extraordinary. In a letter to S. A. Kean, Esq., he says:

You speak of my example of faith. I am sorry to say that this is probably the very thing I stand most in need of; it has taken me four years of some trials, simply to believe what God's Word says concerning our temporal wants, and I am not over strong in this matter, and as far as my spiritual wants are concerned, righteousness, peace and joy abiding in Christ, trusting him for sufficient grace day by day, I am more as a sickly babe, than a strong man, as I ought to be. This morning I have been drawing a tree and branches, putting it over the mantel shelf, to remind me that there is no danger if I abide in the Saviour.

A sketchy, pleasant letter to the children of Halsted Street Mission, whose pastor he has been, we have solicited for use, and give its simple but inspiring words to our readers. Bro. Cook says:

You remember, perhaps, how all the kind teachers and friends filled up my pocketbook with greenbacks; so I left Chicago, sorry at parting with so many dear friends, but I trusted that one dear Friend, the best of all friends, would go with me.

The railroad officers kindly gave me passes to Kansas City, where I arrived Saturday morning. Believing and knowing it to be very wrong to travel on Sunday; I stopped there in a hotel. On Sunday morning I looked for a Sunday School; found one and had a good time. At church I met Bro. Reed, who was once in the Halsted Street Sunday School. He took me to his home, and to two Sunday Schools in the afternoon, where I also met a Bridgeport Sunday School teacher of Bro. Kean's; he was superintendent of a mission

school. But I cannot tell you all about the pleasant time I had there with those teachers and children; they were a happy company. I hope most of the Halsted Street Sunday School children will become teachers and officers in Sunday Schools. Monday I left Kansas City; through the kindness of Bro. Reed I received a pass for the rest of the railroad.

The plains looked very desolate; only a few houses and some buffaloes was all that could be seen along the railroad. Tuesday evening we arrived at Kit Carson, where I found plenty of whisky shops and no churches; a terrible bad place. I was almost afraid to stay there over night, and was very glad to leave the next day. I took the stage coach to Bent's old fort; they charged twenty-five cents per mile, and six of us, four men and two ladies, had to sit closely crowded together all night. We had the privilege of seeing a rainbow by moonlight. At Bent's fort I staid five days awaiting a train of wagons; board was \$4 per day, but Mr. Price, the station keeper would not accept any money from me. One day an American train, as we call white people here, came along; I expected to travel with them; the wagonmaster was willing, but his wife, a St. Louis lady, did not like preachers, so I came to the conclusion that it was the Lord's will that I should wait for another train. The next day, to my surprise, a Mexican train came along; they had some empty mail coaches with them and were willing to give me transportation. I had always been a little prejudiced against these people; nearly all Americans out here are opposed to Mexicans and Indians, because there are some bad people among them, and the police here are not as rigid as at home. I got safely over my prejudice; they all treated me very kindly: the wagon master was the only one who could read a little Mexican. I am sorry to say that we traveled one Sunday nearly all day, but we had to suffer somewhat on account of it. Our American people out here show the Mexicans such very bad examples, thereby making it very difficult for missionaries to make them believe that there are people who respect Sunday. I spent a very pleasant Sunday at La Junta and at Santa Fe, the only two places in New Mexico where there are Sunday Schools, but I hope that there will soon be many among the Mexicans and Indians and I hope that many of the Halsted Street Sunday School scholars will before many years be out here preaching the Gospel and organizing Sunday Schools, while the others will be industrious and useful at home, so that they can help us with their prayers and money. On my way from Santa Fe to Albuquerque I took a severe cold, through a little carelessness, and when I arrived there I found that my pocket book had suffered so severely, that there was but little left of its contents; there being many strangers in town it seemed hard to find a room to stay in. Perhaps you think I felt pretty bad about that time, no home, no friends, no money, or at least very little, and sick. I should have felt bad, perhaps, but then a kind Friend helped me to trust in him, and this made me feel very happy just then, a little more so than you folks do at a Christmas festival or picnic. I soon found a pleasant room; in the evening an old acquaintance insisted on my boarding with him; after a few days



I got over my cold so that I could preach and talk to the Mexican children. Thinking it looked bad for a missionary to carry a rifle, so that people might think we did not trust in the Lord for protection, I thought it best to exchange the rifle for a pistol and some money, the pistol being sufficient to protect one against wolves and such like; I could also pay for my board for four weeks and have some money left. But how to travel 600 miles more with less than \$6.00 I did not know. In a number of places the people wanted me to stop to keep school and preach to them, and they would have paid me enough to live, but I wanted to go to the Indians; so the Lord helped me again to trust in him for help.

One day some officers and soldiers came along; they were glad to have me go with them, to stay in their tents and board with them, ride in the carriage on the road during the day, in the evening have singing or preaching; they would not take any money from me, and we had a very happy time of it for nearly three weeks; and when I could not travel any further with them, the Lord provided again, so that I had fully as pleasant a time after my money was gone as before. Two days before Christmas I arrived at this reservation with more money than when I left Albuquerque without asking any one for aid, but I have no doubt nearly all the people I met thought I had plenty of money. If Mr. Kean does not know why I did not give him my address at first, it was because I was afraid he would send me some money. On my arrival here I was kindly received; have nice rooms and good board; the government will pay me, so that I may be able, before many years, to come to Chicago on a visit by way of California, which takes about twelve days. I also think that the Southern Pacific Railroad will pass here before many years, which would enable me to come to Chicago once a year, the Lord willing.

I have written this long letter to you, not to tire you, as I am afraid it may, but that it may aid and encourage you to love, trust, obey and ask help of this kind, unseen Friend, who is ever willing to help them that love him and confide in him, the best of all friends.

His work opens before him with promise, as another letter to Bro. Kean, dated Jan. 7, clearly indicates. We extract from it the following:

A number of Indians have also visited me since, and look very friendly and somewhat intelligent. They are peaceable with the whites and among themselves, are somewhat industrious, raise plenty of wheat, and barley and pumpkins, and some live stock. They have not stolen anything from me yet, although they have had ample chance, as I left a number of them in my room several times, while I was absent at dinner. They like my musical instrument, the organ. They have no religion and at present I have the whole field opened; a good chance for work. I am studying their language, hope to start a school in about two months, and to preach to them by next fall. Very few of them can understand Mexican, and but one or two a little English. The climate is about the same as that of Mississippi

or Georgia, but healthy, and there is plenty of good water, wood, fish and quails.

He is crying out for books and clothing, and whatever appurtenances to carry on his work can be furnished, and hopefully anticipating the approaching pay-day, when he shall have money to spend upon the work. Our former work was not wrongly entitled "An Apostolic Errand," and we look for great results from this beginning.

PIMA AND MARIPOSA U. S. AGENCIES, }  
March 31st, 1871. }

Mrs. \* \* \* \* \* Auburn, N. Y.:

*Dear Sister*—I received your favor a few days ago. I was most agreeably surprised to find that there are others who are anxious to have the gospel and christian civilization extended to a people who have been and are perishing for the want of it. You have been trying for the last two years to find somebody to go to these Indians, while I have been trying for that length of time to find an opportunity to go. I applied to one church and the Indian Department to send me, but without success. Not having wife and family, I made up my mind last fall to wait no longer, but to go, trusting the Lord would supply my temporal wants.

Not being acquainted with the road through California, I chose the one through New Mexico. I passed through Los Vages with the stage; did not stop there, but learned a Presbyterian Missionary had arrived there and was at work. I staid a few days in Santa Fe with Rev. Mr. McFarland and his excellent lady, of your church; preached for him to his large and interesting congregation and Sunday School. Was greatly refreshed in resting and staying with him a few days. Since leaving Santa Fe I have found no Protestant preacher or missionary in all this region. I had an opportunity, however, to preach at different places. I also met some Protestant Mexicans, desiring most earnestly that missionaries should be sent to them. I arrived here a few days before Christmas, and received an appointment as teacher. I spent a month and a half studying the Pima language, and then started school under many disadvantages—the greatest the want of a thorough knowledge of the language, so I had to depend altogether on the Lord's aid for success of any kind. I have asked the Lord daily to put it into the hearts of the children to come to school, that they might be attentive and have a desire for knowledge, and in many other things have I asked the Lord's aid. I have now kept school seven weeks. Average attendance during February, 33; during March, 43. Most of the children learn rapidly. If there is any success about the school it will be all owing to the Lord's blessing. Clothing is scarce and poor among the children, especially among the orphans. There is ample room on this reservation for four school and mission stations and I hope we will have them ere long. There is also a large field outside of this reservation, among Americans, Indians and Mexicans, as yet, as far as I know, wholly unoccupied. I have so far done but little preaching here, for want of a suitable interpreter, but



## REPORT OF AUXILIARY SOCIETIES.

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### *Report of Santa Fe Association, Auburn.*

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We present at the close of our fiscal year, our Fourth Annual Report, grateful for the divine blessing which has attended our labors in the cause which has enlisted our prayers and efforts.

In reviewing our work since the first steps were taken towards forming the Santa Fe Association, we will give a sketch of the work we proposed to ourselves, and the manner in which it has been accomplished. Our first Association was formed in the summer of 1867. The object of which was then solely to raise five hundred dollars to support a teacher who should open a Free school in Santa Fe. After the arrival of our teacher, Miss Gaston, at Santa Fe there was an unavoidable delay in commencing the work, and we were not called upon for the amount for which we became responsible until the close of our second year. During that time we had raised the five hundred dollars for the free school, and in addition, three hundred and thirty-eight to pay the traveling expenses and a part of the salary of our teacher. We also sent her a box of clothing. The free school was very useful at Santa Fe, but there were difficulties in the way of sustaining it, arising from the establishment of a boarding school at Santa Fe by the missionary who was first on the ground, and as there was a loud call for a teacher for the mission which was to be established at Fort Defiance among the Navajo Indians, Miss Gaston decided to join that mission.

About the 12th of October 1869, Miss Gaston reached the Navajo's Reservation, and as soon as she was able to obtain a room she opened a school for the Indian children.

After Miss Gaston's arrival at her new station, Rev. Mr. Roberts, missionary to the Navajo's, writes, under date

FORT DEFIANCE, Arizona, February 9, 1870.

"October 12th brought us an assistant, Miss Gaston formerly from Kroy County Illinois, who has been teaching for the last two years in Santa Fe, was appointed by the government, a teacher for the

Navojoe's. I succeeded in getting our school started in December. The agent has fitted up a room for the school, and since we began we have had an average of about eighteen scholars daily. Two pupils, a girl and a boy, about eleven years old, can already read easy reading quite readily, all learn as fast as any white children I have ever attempted to teach.

They are apt also in learning the English language. \* \* \*

Yours truly.

JAMES M. ROBERTS.

Miss Gaston is still diligently and successfully prosecuting her work, and has been much encouraged by the appointment by the U. S. Government of a Christian Agent, nominated by the Presbyterian Board of Foreign missions. Another missionary, Rev. Mr. Menaul, has sent out, who will be stationed not far from the Navajo Reservation.

The following letters have been received from Miss Gaston during the year.

FORT DEFIANCE, Dec. 22, 1870.

*To the Mission Bands of Auburn and vicinity, one and all:*

My Dear Young Friends—Through Mrs. Martin's letter I learn that you are still at work for the Master. It rejoices my heart to learn this, and makes me strong for my work in the desert. Now that you may have some idea of how a missionary spends the day, I will give you the duties that have filled up this one, so that you can judge of how the days pass, as this is but one of many such.

Rise in the morning before it is light, dress and spend a little season in private devotion, then put my room in order, and go to breakfast at 7½ o'clock. After breakfast family prayers, this takes the time till 8½ o'clock. Then spend a few minutes in sewing something that is needed. At 9 A. M. go to school, in school till 2¼ P. M., at 2½ P. M. dinner which takes the time till three. Then I must cut and baste ready for evening, a pair of pants for one of my scholars. Then do the week's ironing for the family, (5 in number.) Then a little season in reading and prayer. To night my lesson was the first 40 verses of that precious 12th chapter of St. Luke, oh! how precious are those words of Jesus to my weary soul. I hope you will read them at some of your meetings, and imagine how sweet they would be to you if far from home and friends as I am. Yet Jesus is ever near me, and I am not alone for the angels are around me, and sometimes I feel very near to heaven. But I must tell you something of my school. Some of the scholars can repeat almost all the Lord's prayer, and some of them seem to have some idea of what prayer is, though I know so little of their language, or they of mine as yet, that I cannot talk to them or explain it as I would if I knew more of their language, I am trying to learn it as fast as I can,



but there are no helps, and it is very slow learning. Some of them seem to understand a good deal of English and I hope ere long to be able to learn faster. Some of them make all the letters, large and small in script quite well, and others make the letters in print on their slates, the same you sent us. I love my school very much, and they seem to love me in return. Some of them have been wanting English names. To-day, I gave names to six girls as follows: Alice, Ellen, Kate, Olive, Sybil, Lella. The names are taken from a chart with pictures and the alphabet, of which they are very fond. Some of them could write them, and others only print them. It seems slow work to teach them amid all the disadvantages, but some of them are making considerable progress in learning. I hope you all remember us in your prayers, and I trust that ere long, God will greatly bless us and our work. Another laborer has joined us, who will be stationed at Zuni, a pueblo about 45 miles off, an old town more than a hundred years old, yet they know not the Gospel. The people are quiet and industrious and number about 1,500. To get there with a wagon, one has to travel nearly a hundred miles. The first of this month, Mr. Menaul, (for that is the name of the new missionary, formerly of the Corisco Mission, Africa,) went with a man that he has employed for an interpreter, in an ox wagon. It began to storm the next day after they started, and was terribly cold, so that they could hardly get the cattle along, and they were nine days getting through, sleeping out on the mountains in the snow and storm. We were very anxious about Mr. Menaul, as he had not been accustomed to cold in his African home, but he has returned again all safe though very much fatigued. He seems so earnest in his work that he does not mind hardship and cold. Pray that God will abundantly reward him for all his toil. I am very well, though often tired in my work never tired of it. Oh! it is a blessed work, and I hope to spend all my life that yet remains in it. May God bless all the dear young friends that compose the mission bands, is the prayer of your sincere friend,

CHARITY A. GASTON.

Though we are aided in the support of Miss Gaston by the Indian Department of the Government, we look upon her as *our* missionary, and continue to correspond with her and send her such aid as she may require in prosecuting her mission work.

On the second of February 1871, Miss Gaston was married to Rev. John Menaul, formerly a missionary of the Presbyterian Board of the Corisco mission, Africa, and who, within the past year returned to this country for the benefit of his health. Mr. Roberts writes of him under date: Fort Wingate Dec. 1870. "Mr. Menaul from the Corisco mission, has just arrived here. He is a man of much energy, and I think loves the work of the Lord. He will be located about forty-five miles from Fort Wingate, the only place on which we depend for supplies of every kind. We are waiting patiently the arrival of our new agent."

The interest of the members of our Association in our first missionary teacher, Miss Gaston, is not only unabated, but continues to increase as we learn more and more of her worth, her energy, her perseverance, and her self-denial. We are now preparing a box of comforts and little remembrances for her, with some gifts for the children of the school.

In a second letter received from Miss Gaston (now Mrs. Menaul,) under date Navajo Agency, April 27, 1871, she says:

"Yours of April 2d was received by the last mail, I thank you much for its words of encouragement and good cheer. I pray that God may abundantly reward all the kindness shown to one of the least of the Master's servants. Mr. Menaul will write to you of the meeting of Presbytery. We are all well, and I am busy in school, which thus far, is well attended. The new agent takes quite an interest in school matters, and the chiefs of the tribe have applied for the opening of six other schools in the tribe. This is encouraging. Mr. Roberts has a class of young men in the morning, for a few weeks past, of which we hope good will come. The agent does not wish me to leave the tribe, as the people have become attached to me, and he thinks I can be more useful here than in another tribe, so I think if we can obtain our stores from Fort Wingate, we will go to the Chriski Valley to labor, as the people are very anxious to have us come, and we feel that it is the door which the Lord would have us enter. The expense will be much less to the Presbyterian Board if we go there, than to "Zuni;" but we will have much more hardship and danger to encounter, though I think we are both willing to endure all for the Master's sake. Pray that God may show us plainly where He would have us work, and that He will give us patience and courage for every danger and trial. Mr. and Mrs. Roberts send kind regards and desire to be remembered in your prayers.

Yours in the bond of Christian love.

C. A. G. MENAUL.

It will be seen by our last year's report that, the association had undertaken the support of two daughters of the missionary at Las Vegas (Rev. Mr. Annin,) during a two year's course of study at the Ingham University, Le Roy. The young ladies have fulfilled our expectations, and will on the expiration of the present term in July 1871, make engagements to join their parents at Las Vegas. We have been assisted by friends in New York and Albany in securing the amount required for the year ending in July 1871. The father of the young ladies, who is now endeavoring to build up a church and to teach a free school at Las Vegas, writes under date

LAS VEGAS, Jan. 18, 1871.

In regard to our dear ones at Le Roys, it would be our wish and it



is our constant prayer that they may come to us as soon as convenient, or permitted after the close of the present school year. I am of the opinion that they can be very useful here in various ways. The little school I have, is a free school, and will I think remain so. I now do considerable in the way of finding books, papers, ink, &c., for my pupils. The only way of establishing a large and good school here, is not to despise the day of small things. All that is *good grows*.

Yours in sympathy, and labors for Jesus.

I. A. ANNIN.

Our association is sustained by annual contributions from its members, and by contributions of \$10 to constitute Life members, and \$50 to constitute Life directors of the missionary association with which it co-operates. The report of the Treasurer will show the receipts and expenditures of the past year. Three Life Directors and twelve Life Members have been added to our list during the year, and we are greatly encouraged by seeing the fruits of our labors, to persevere in our mission work.

## TREASURER'S REPORT.

*From March 1870 to March 1871.*

## LIFE MEMBERS CONSTITUTED.

Mrs. J. L. Barker.....	Auburn.
Mrs. C. P. Williams.....	"
Miss Helen Hunt.....	"
Miss Whitlock.....	"
Mrs. Starin.....	"
Mrs. H. L. Smith.....	"
Mrs. Underwood.....	"
Mrs. McCall.....	Saybrook Ct.
Mrs. Mary H. Thomas.....	Union Springs.
Mrs. Ellen Willson.....	Auburn.
Miss Caroline Willard.....	"
Miss Georgiana Willard.....	"

## LIFE DIRECTORS.

Mrs. Jane F. Willard.....	"
Mrs. Samuel W. Boardman.....	"
Mrs. George B. Grinnell.....	New York.

*Treasurer's Report of the Santa Fe Memorial Association for the year ending April 1871.*

Received from Life Directorships which includes, from Mrs. Willard \$50, from Mrs. Geo. B. Grinnell \$50, and from the 2d Presbyterian Church, Auburn to constitute Mrs. Boardman a Life Director \$50.....	\$150,00
Santa Fe Memorial Fund, avails of Festival June 1870.....	114,00
Schenectady Memorial Association.....	5,85
Stanley Self-Denying Association.....	36,25
Life Membership and Donations.....	266,00
	<hr/> 572,10

## DISBURSEMENTS.

Paid for Mission Property at Santa Fe.....	\$50,00
Tuition and expenses of Misses Annin at Ingham Institute Le Roy, for the term ending July 1870.....	383,00
Tuition for the term ending June 1871.....	100,00
Material for Society Work.....	39,00
Balance in Treasury.....	10
	<hr/> 572,10



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1872 From New Mexico.

An Indian Agent in *New Mexico* finds the publications of this Board the very artillery that he needs in that distant part of our country. He writes:

"I hereby acknowledge the receipt of fifty volumes received from you as a gift of our Board to the Sabbath-school of this place. I would express to you our hearty and sincere thanks for this valuable gift, which I hope will do something towards bringing light into this fearfully dark territory. I have lately made a trip to Santa Fé, and it is really heart-sickening to see the wickedness and ignorance of the Mexicans, and the ease and rapidity with which nearly all Americans assume the vices of the lower classes. It was, indeed, wise in our General Assembly to give New Mexico, like any heathen country, to the Foreign Board. We are but a few Christians here, but, by the grace of God, we will endeavor to do what little we can for the Redeemer's kingdom."

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" *The wilderness and the solitary place shall be glad for them ; and the desert shall  
rejoice and blossom as the rose.*—ISAIAH XXXV, 1.

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## SECOND ANNUAL REPORT

OF THE

# LADIES' UNION MISSION SCHOOL

## ASSOCIATION.

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1872.

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PUBLISHED FOR THE SOCIETY.  
1872.



1872 126

1872

## SECRETARY'S REPORT.

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The season of the year having arrived in which it has been customary for the late "New Mexico, Arizona and Colorado Missionary Society" to hold its Annual Meeting, it has been thought best to convene this our *First* Annual Meeting at this time, for though assembling under a new name and with a different organization, we are simply the successors of the old Society, and are, we trust animated with an equal zeal for labor in the Master's vineyard.

As will be seen by the "Statement" published in our last Report, it was found necessary after the foundation of the "Ladies Board of Missions" of the Presbyterian Church, to re-organize our own society, as a band of Christian women of various denominations, not auxiliary to any church, but co-operating with all, and desirous to aid as far as possible, those, who in the destitute portions of our country are endeavoring to spread the knowledge of Christ. We have lately adopted the name of the "Ladies Union Mission School Association," as expressing more nearly the object and nature of our Society than the one we have hitherto borne.

Although our numbers are small, as many of our former members have left us to connect themselves with the Mission Boards lately formed in their respective churches, yet we have been enabled to accomplish something during the past year for our Master's cause. At the beginning of the year we resolved to appropriate our receipts this year to defraying the expenses of the Misses Annin, (daughters of Rev. I. A. Annin, Missionary at Las Vegas, New Mexico,) who we had assisted in educating at the Ingham Institute, Leroy, and who were now ready to join their parents in New Mexico, to assist them in their mission. The Association agreed to aid in the establishment of Mr. Annin and his family in Las Vegas, and not withdraw its help from him until he should be suitably provided for. We have been enabled to fulfill these pledges, as will be seen by the Report of our Treasurer for this year. We have paid in all over \$600 for the tuition and travelling expenses of the Misses Annin, and for the purchase of

the Mission house at Las Vegas. Mr. Annin and his family being now under the care of the Presbyterian Board of Missions, and his daughter being also employed as a teacher by that Board, we feel as if the Mission in Las Vegas were permanently established, and no longer in need of our assistance.

From the first organization of the "New Mexico, Arizona and Colorado Association" in New York, we have been desirous of establishing a mission among the Pima and Maricopa Indians, on the Gila River Reservation, in Arizona. These Indians, the descendants of the Ancient Aztecs, are already partially civilized, and are friendly to the whites, having for a long time aided our troops in their expeditions against the savage Apaches. When under the recent government arrangement, the missions in Arizona were placed under the charge of the Reformed Church, we endeavored to have a Missionary appointed to the Pimas, but without success, as the Board of Missions of the Reformed Church could not find a suitable person for that purpose. During this year, however, the mission has been commenced under very favorable auspices, and is already accomplishing good results. The Rev. Mr. Cook of Chicago, went as teacher among the Pimas, about Christmas, 1870, (as will be seen by reference to our last report,) and at once went to work establishing schools for the children. Since then Mr. Stout has been appointed by the Government, Indian Agent at the Gila Reservation, and his wife, an intelligent and accomplished Christian woman, has been appointed a Missionary by the Board of the Reformed Church, with a salary of six hundred dollars. Since their arrival at the Reservation, Mr. and Mrs. Stout have co-operated earnestly with the Rev. Mr. Cook in his efforts to establish schools for the Indian children, and his other missionary work. The letters and reports of Mr. Stout are exceedingly interesting, and give a good deal of information as to the work already done, and the wide field which is there opening for missionary labor.

It will be seen from these letters and reports that another Teacher is urgently needed to assist those already in the field. The Government has promised, upon our application to pay a salary of nine hundred dollars (\$900) to any Teacher whom we may select, the salary to commence when the Teacher shall arrive upon the ground. We have, within a few days, succeeded in finding a lady, in every respect well qualified for the position,



and who is desirous of engaging in missionary work. The Mission Board of the Reformed Church have agreed to commission a lady as a Missionary to the Pimas, though they do not feel able in the present state of their finances to pay her expenses to the Reservation. We have therefore taken it upon our Society to pledge the amount necessary to defray the expenses of Miss Blakeslee's journey to Arizona, where she will then receive a regular salary from the Government. It seemed so providential that this lady should have offered herself to us as a missionary just as the Government had agreed to pay the salary of any Teacher whom we should select, that we felt called upon to accept her services and pledge ourselves without hesitation to raise the money required to carry her to her field of labor.

In October last, a letter was received from the Missionary, Mrs. Stout, begging that we would send her some articles that were greatly needed for the Indian children already gathered in the schools, and which were indeed indispensably necessary. In response to this appeal, a large box of useful articles was made up and sent by the ladies.\* We have not yet heard of its arrival, as transportation is necessarily slow at this season of the year; but it has doubtless reached its destination before this time, and has carried joy into many hearts. We have now on hand the nucleus of another box, which we hope to make up and send out before long.

In the year upon which we are now entering, we desire to continue our work in the same humble and unostentatious manner, "doing good as we have opportunity," to them "that are of the household of faith." We would invite all our Christian friends of every name to join with us in this labor of love, assured that it will meet with the gracious approval of the Master, who has said that "even a cup of cold water, given to a disciple," in His name, "shall not fail of its reward."

SARAH R. TOWNSEND,

Albany, April 15, 1872.

Secretary.

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\*NOTE.—A letter was received from Mrs. Stout a few days after this Report was presented, from which we make an extract,—see page 19.

# TREASURER'S REPORT.

## RECEIPTS.

Received during the year commencing March 15th 1870, up to date, April 15th 1872.

From Santa Fe Memorial Association of Auburn, N. Y...	\$100 00
" Mrs. C. Delano.....	20 00
" Mrs. R. H. Prayn.....	20 00
" Miss Susan Lansing.....	15 00
" Mrs. Charles B. Lansing.....	10 00
" Mrs. Alfred Van Santvoord.....	10 00
" Mrs. David I. Boyd.....	10 00
" Mrs. John Delavan.....	5 00
" Mrs. Chauncy P. Williams.....	10 00
" James B. Kelley.....	10 00
" M. M. Austen.....	50 00
" Mrs. Coleman.....	10 00
" Mrs. C. W. Coleman.....	5 00
" Mrs. Rufus W. Clark.....	5 00
" Mrs. John Taylor Cooper.....	10 00
" Mrs. Frederick Townsend.....	25 00
" Mrs. Joel Rathbone.....	25 00
" Mr. James Kidd.....	40 00
" Mrs. S. M. Dickson.....	10 00
Money refunded.....	5 00
" Mrs. Gen. Ruger.....	10 00
" Mrs. Churchill.....	10 00
" Mrs. Howard Townsend.....	25 00
" Mrs. Squier.....	5 00
" Mrs. Alfred Van Santvoord.....	10 00
" Mrs. V. P. Douw.....	10 00
" Mrs. Sheldon Collins.....	30 00
" Mrs. Joel R. Reed.....	20 00
Balance in Treasury on March 15th 1871.....	180 85
Total.....	\$705 85



DISBURSEMENTS.

1871. May 8. Paid Mrs. Staunton of LeRoy, board and tuition for the Misses Annin .....	\$100 00
May 13. Paid Rev, J. A. Annin for personal expenses .....	100 00
June 12. Paid Miss Laura Annin for traveling expenses to New Mexico.....	200 00
June 19. For printing expenses .....	10 00
Oct. 27. Paid Miss Laura Annin for Mission House Les Vegas .....	50 00
Nov. 14. Paid Rev. J. A. Annin.....	70 00
Expressage on boxes .....	4 80
Feb. 22. For Mission School at Las Vegas, New Mexico .....	130 00
Total.....	\$664 80
Balance in Treasurer's hands.....	41 05
Total.....	\$705 85

We would gratefully acknowledge the generous gift of a very handsome certificate from Hatch & Co., New York, valued at \$150.

In the month of October, 1861, our Association sent out to the Mission at the Pima Agency Arizona, the following contributions :

A Parlor Organ contributed by the "Ladies Board of Missions," valued at \$125 ; a valuable box of clothing from the members of the Mission School Association, Albany ; 300 lbs. washing soap from Mr. Samuel Colgate, New York ; a valuable contribution of books, cards etc., from the Board of Publication of the Reformed Church, New York, for the school.

The above articles were forwarded free of charge by the Merchant's Express Co., and the Pacific Mail Steam Ship Co , to Fort Yuma, and arrived at the Agency in March 1872.

ALICE W. KELLEY,

Albany, April 15, 1872.

Treasurer.

MEMORIAL FUND.

We have received several contributions to constitute a permanent Fund, the interest of which is to be expended annually under the direction of our committee, in such a manner as to effect the most direct and permanent good to the inhabitants of the ne-

glected portions of the country. This Fund is dedicated to the memory of loved ones who desired to do much for the Master in helping to redeem a lost world from sin and misery, but whose work on earth was cut short by an early death.

We would continue the work for them which it was in their hearts to do, and we invite all who sympathize with us in our desire to raise a lasting monument to our dear departed ones, to unite with us in our effort to *perpetuate* Christian work and influence after this generation, and many generations to come, have passed away.

#### RECEIPTS ON ACCOUNT OF MEMORIAL FUND.

From Mr. Samuel B. Vandusen, New York, .....	\$100 00
" Mr. Edward Austen, .....	100 00
" Mr. John B. Trevor, .....	100 00
" Mrs. Cornelia W. Martin, .....	100 00
" Mr. Samuel Colgate, .....	50 00
" Mr. James B. Colgate, .....	50 00
" Mrs. Martin, .....	25 00
" Mrs. Samuel Colgate, .....	25 00
" Mr. Leonard White, .....	25 00
" Rev. Donald McLaren, .....	20 00
" Mrs. Henry Ten Eyck, .....	20 00
" Mrs. Grenville Tremain, .....	10 00

As the subscriptions to this fund are only now being called in, the interest will not be appropriated until the end of our fiscal year, when a report will be made of the appropriation.

#### ADDITIONAL SUBSCRIPTIONS.

Gen. Emory Upton, W. P., .....	\$100
Thomas W. Maghee, N. Y., .....	100
Mr. Robert Colgate, .....	100

Many of the Christian ladies and gentlemen who contribute to this Association would prefer to have no mention made of their offerings, but the officers feel it due to themselves as well as to the contributors to give a full statement of all monies received and the manner in which the funds of the Society are appropriated.

ALICE W. KELLEY, Treas.



## APPENDIX.

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It will be seen by reference to our last year's report, that one of the first objects of our Association was the establishment of a Mission among the Pima and Maricopa Indians on the Gila river reservation, in southern Arizona. It is now nearly four years since a few of our members commenced putting forth efforts in this direction. After some correspondence with the Treasurer of the Interior and the Commissioner of Indian affairs, a proposition was made by the latter to the ladies of the Association then organized in the city of New York, to erect school buildings and contribute to the support of teachers who should be sent to the Pima and Maricopa Indians. As the contract proposed by the Government was not in all respects satisfactory to the Ladies Association, they did not accept it, which seemed providential, as soon after the appointment of the Agent and the supervision of the teachers for these tribes, was given by the President to the Reformed Church, who was very happy to co-operate with us in what we proposed to do for the civilization and Christian instruction of these interesting Indians.

In his Report on Indian Affairs in Arizona Territory for the year 1867, the Agent makes the following statements to the Superintendent:

"Having been compelled from circumstances to remain almost constantly at this place, (Pima Villages, A. T.) during the past eight months, I have been enabled to learn the wishes and necessities of the Pimas. And were I to state that their first request, were their wishes consulted, would be to have established at this place a school for the education of their children, I should not be the means of misleading the department, nor misrepresenting these Indians. They desire to have a school established here, where a few of their youths can be taught the English language. I think they would fully appreciate the advantages to be gained by education, and would cause a portion of their children to attend school constantly, and there is no doubt of their capacity to learn.

The plan I propose to adopt for this establishment of schools is not that of a manual-labor school, at least for the present, as I think that system impracticable at the commencement, as the children of this age, or younger, can be more easily taught, and will be more liable to retain what they learn than those of a more advanced age, and consequently would not be of a suitable age for scholars in a manual-labor school.

I propose to select from among the Pima and Maricopa children some twenty-five of their brightest, healthiest and most intellectual children for the school at this place, for whom I propose to provide clothing, lodging and food, and by so doing I will be enabled to secure their whole time and attention; this done, I have no doubt satisfactory progress will be obtained.

There is a building here, that with a small expenditure of money for repairs, seats, desks, etc., would serve very well for school purposes, and I have estimated for funds for this purpose.

The Maricopas are a branch of the Mohave tribe, which are located in the vicinity of the Rio Colorado, and have occupied a portion of this reservation, during the past fifty or sixty years. The utmost friendship exists between them and the Pimas, with whom they have lived for so long a time, and the enemy of one is the enemy of both; an attack on one is resisted with as much determination as if made on both.

The Pimas and Maricopas are a domestic people, living in Pueblos on their reservation. They are truly an interesting people, and in whose improvement and advancement in civilization I feel a deep interest; and with a comparatively small expenditure of money, I am confident much substantial good can be effected, as I have already stated they have the utmost confidence in the American people, in their manners, customs, etc. I use the term *American* people, in contradistinction from the Mexican people, in whom, after long years of close contact and experience, they have but little confidence, and for whom they have but little friendship. With Americans their salutations are, and always have been, those of friends; and suggestions from them have always elicited from their people their closest attention."

We received letters some time ago from Hon. John R. Bartlett, and Gen. Townsend, in relation to the Pima and Maricopa Indians, from which, in a former report we made the following interesting extracts:

Among all the Indian tribes with which I came in contact in my three years explorations, there were none so ready and willing as the Pimas and Maricopas to receive missionaries and teachers; nor were there any among whom so much good could be done, as among them. They are totally unlike the nomadic and wild tribes; cultivating the soil as well, if not better than their Mexican neighbors, raising their own cotton and spinning the yarn, from which they weave their own garments. They knew these arts when the Spaniards first visited them, between the



years 1530 and 1540; and then, as now, lived in communities. I consider them the descendants of the people who erected and have left so many remains of art all along the river Gila and Silinos. Their mode of life has placed them as far above the Apaches, Camanches, and other nomadic tribes, as our most civilized and cultivated people are above the most ignorant classes.

I do not think that missionaries or teachers could make any progress among the Apaches. I talked with their chiefs on the subject, but they only laughed at me, and scoffed at the very idea of being restrained in their wanderings, and from making invasions into Mexico. Nor would they listen to my advice to cultivate the soil. For these tribes there is no hope. Their destruction is inevitable. With the Pimas and Maricopas, and, I may add, some others of the Pueblo Indians, i. e., those who live in communities, the case is quite different. They already have the first elements of civilization, and are ready and willing to receive instruction. I think the religious sentiment is strongly implanted in their minds, and that they would welcome a missionary. The government ought to erect a school-house among these people, and continue to send them agricultural implements. They ought also, to support among them a blacksmith, a carpenter, and a worker in leather. In a few years a number of young men would learn these trades. While these are in progress, a zealous missionary should be among them, and thus religion, good morals, and the most useful mechanic arts would advance hand in hand. If this is not done, bad men will take up their abode with them, the vices of civilization will be introduced, and they will degenerate and crumble away as all other aboriginal tribes have, and in a few years be annihilated.

If I could render any service in the matter, it would afford me great pleasure.

I remain yours very truly,

JOHN R. BARTLETT.

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I am well persuaded that a plan of the nature proposed by the Ladies Association, would prove eminently successful among the Pima Indians of Arizona. These Indians have, for perhaps a hundred years or more, abandoned nomadic life, and though a brave and fearless race, have for as many years been permanently located upon the banks of the Gila river, relying for their sustenance upon a rude culture of the soil. I passed through their villages in 1849, and found them the most interesting and friendly Indians I had yet encountered. They seemed to be gratified to have us among them, and could scarcely do enough for us, and for Indians, appeared already to be pretty well up in the scale of civilization.

They have at various times since the occupation of Arizona by our troops, furnished to the military commanders large scouting parties for forays against the Apaches, while yearly they supply the Government troops with all their surplus grain, and generally have *hitherto*, in many ways, evinced their desire to cultivate the

most friendly relations with our people. I hail with infinite satisfaction the generous efforts you have made towards the establishment of a Christian Mission among the Pimas. May God the Father of us all, prosper your noble devotion and the great cause.

Believe me truly your friend,

FREDERICK TOWNSEND.

Extraets from letters received from Mr. Stout, U. S. Special Agent at the Pima and Maricopa Reservation, Arizona, also from Mrs. Stout, our Missionary Teacher, and Mr. Cook, who is employed as by the U. S. Government.

In June, 1871, Mr. J. H. Stout was sent by the U. S. government as Special Agent to the Pima and Maricopa Indians of Arizona, and as this Agency was placed under the care and supervision of the Reformed Church, the Board of Missions appointed Mrs. Stout, Missionary Teacher at the Agency.

U. S. INDIAN AGENCY, GILA RIVER RESERVATION. }

October 21st, 1871. }

\* \* \* In my last letter to you of the 19th March, I promised to write you more at length of the condition, prospects, wants, etc., of these Indians, as soon as I could get the time. With four thousand five hundred Indians to look after, there are constantly arising questions which demand my attention. The pre-eminent necessity with us just now, and will be for some years to come, is a substantial facility for education and religious instruction. If they are now placed on an enlightened and religious footing, it must be done through this means. They are a shrewd people and are beginning to see the advantage of knowledge. They are willing to learn almost everything. There are estimated, nine hundred children on the reservation who can be reached by schools. To place facilities for learning before all of them at once is perhaps impossible just now, but a commencement should be made somewhere; so after a great deal of consideration we have selected a plan for a school house, and I have laid the matter before the Board of Foreign Missions of the Reformed Church in New York, and trust that at an early day we will have at least one good school house on the reservation. The room used for school purposes at the Agency building, is a small one, poorly ventilated, with no floor but the 'native soil,' and in consequence it has to be kept sprinkled down constantly to prevent choking with dust, which renders it more or less unhealthful, yet with this uninviting room, Mrs. Cook, our Teacher, has gathered sometimes as many as fifty children; some of them coming several miles when the mercury stood at 30 deg. just below freezing point, with scarcely any clothing to shield them from the cold. This fact alone shows what the children are willing to do. In addition to a school room, we have planned a small apartment for the young girls, in



which we propose to give them tri-weekly lessons in sewing. We have already mentioned this necessity to you, and should the things asked for be furnished us, we will begin that branch of their education, when they reach us, and not wait for the school house. Another lady teacher will shortly be needed here. The Government employs one here and pays him his salary. A lady is just as efficient as a gentleman teacher, and will do probably as much work during the year. Books, maps, pictures etc., are among the things which I think are never out of place when used for the benefit of children.

Very truly your obedient servant,

J. H. STOUT.  
U. S. Special Indian Agent.

U. S. INDIAN AGENCY, GILA RIVER RESERVATION. }  
January 3d, 1872. }

Your good letters of the 29th of October and November 27th, are both received. You will doubtless be surprised when I tell you that I have not yet visited all my Indians. I had hoped to see all our people at their homes ere this, but my office duties have thus far prevented me. Indians from all parts of the Reserve are continually coming to see me on various matters of business; then I have letters to answer daily from different parts of the country, in the vicinity of the reserve, add to this my official labor and you will readily see that I have no time to spare. We are glad to learn that you have accomplished so much for these children, and I am sure they will prove worthy the trouble you have taken for them.

The things you send have not yet arrived, but we look for them about the last of the month. That we are eagerly waiting for them cannot be denied, as they will save us the purchasing of so many things that are needed here. We need so much and are furnished so little by the Government, that every little thing is a help to us. Some of Mr. Cook's friends in Chicago, sent us just before the fire, a small box containing a few calico skirts and some material for boy's clothing, for which we are very thankful. We cannot look to Chicago any more now, as it would be a great injustice to send clothes here when so many homeless little ones are suffering in her streets for something to wear. Since then we have purchased quite a number of suits for both boys and girls. My wife "making up" all of the former. Mr. Cook has bought from his own private means about twenty-five suits in all, which, considering his salary, is more than he can well afford to do. A moment ago, I was telling you of the work I have to do. If it will not be regarded as parading what we do, I will tell you of my wife's labor. She does her own housework, including washing and ironing; makes clothes for the school boys, and bakes bread *daily* for the whole school. The accompanying "report" for December, will show you how many there are to feed. She teaches





MRS. STOUT'S LETTER.

GILA RIVER RESERVATION, )  
April 1st, 1872. }

MY DEAR — — —

I shall not waste time after so long a silence by numerous apologies for not writing sooner; but simply say, I have been *very much* occupied with my household cares, my school duties etc., so much so that when an opportunity did present itself I was too weary for writing. And first let me *thank you* for sending us the organ and things for the children, which only arrived one week ago. The organ is such a nice instrument and pleased the children so much. It will be a great comfort to us also, for I don't know what it is to live without some kind of an instrument, or at least did not until we came to Arizona. I feel that words are inadequate to thank you for all those things, and did I not know that God would abundantly bless and prosper you for doing it unto even the "least of these little ones," I should feel indeed that you were poorly rewarded, but I feel so sure of a rich reward for you, both in this world and in the world to come, such as only they receive who work for *His* sake.

I shall commence a sewing school day after to-morrow, and let the girls work on both boys and girls clothes, but it will be such a few weeks until school closes, I don't think they can finish them; but it will I think, be an inducement for them to attend school more regularly. My class of girls are doing nicely. They learn readily and seem very bright. It is very slow work, however, and requires much patience. The school improves every day, the children look more tidy and take more interest. Dr. Bendell has just made us a visit together, with Dr. Tonner of the Mohave Agency, and they were very much pleased. The Superintendent said he thought they had done *well*. Their singing seemed to please him most. I think the Maricopas are the best singers. The manner in which they talk enables them to talk plainer English than the Pimas. You spoke of writing to Mrs. Spencer and trying to find some one to come out and assist in teaching. I have written to those of my friends who I think would fill the position best, and am expecting to hear from them soon. The position of teacher to the Indians, is far different from teaching in the States. It should be some one who is a faithful

Christian, with a great deal of patience, and one who will be willing to sacrifice all for the Lord's sake. You know, Arizona is as it were isolated from civilization, and there would be no enjoyment in coming here *save* for the Master's work, therefore we should be very particular whom we invite. I came here with my husband and of course did not feel the loneliness so much as one coming alone. Sometimes I have felt disquieted and sad, but the thought that I was doing good to others would cheer me, and I would feel all the better for the thought it brought with it, as sadness always does bring more or less precious experience.

I remain truly your friend,

GEORGIA STOUT.



## SCHOOL REPORT OF REV. C. H. COOK, TEACHER.

U. S. INDIAN AGENCY, GILA RIVER RESERVATION, }  
December 30th, 1871. }

Date.	Pimas.		Mar'pas.		Total.	Date.	Pimas.		Mar'pas.		Total.
	Boys.	Girls.	Boys.	Girls.			Boys.	Girls.	Boys.	Girls.	
December 1	13	6	24	19	62	December 13	12	1	24	16	53
" 4	9	...	10	8	27	" 14	14	7	21	16	58
" 5	15	3	11	7	36	" 16	19	8	22	16	65
" 6	22	10	19	14	65	" 18	15	5	17	15	52
" 7	6	2	18	9	35	" 19	13	11	18	16	58
" 8	15	9	21	15	60	" 20	17	17	13	16	63
" 11	19	13	20	14	66	" 21	11	6	16	14	47
" 12	15	11	20	17	63	" 22	10	10	16	14	50

A year has nearly passed since our first endeavor to open school here, and it is with thankfulness that we acknowledge the aid vouchsafed by Providence, without which our efforts would be but in vain.

Some of the obstacles we had to encounter have gradually disappeared; most of the necessary school utensils have been supplied, and the Pima language has been mastered to some extent.

Many of the scholars have made rapid progress in reading, writing, arithmetic, English speaking and singing. During the last half of the year I have been aided by the assistant teacher.

The Maricopa children do not understand the Pima language; the distance to their village (over four miles) has heretofore prevented their regular attendance: it was thought expedient to open a school there. The school house, an Indian hut, was built by the Indians, and serves for school, Sunday school and church. It is, however, untenable in very cold and windy weather. The children there, with few exceptions, and mostly such as live farther away, attend regularly. I think about \$250 would enable us to build a suitable room there, and the school as a branch school would cause otherwise but little expense to the department.

The attendance at the Agency has not been as large and regular as last spring, owing partly to much sickness that has prevailed, during which four scholars have died. The Indians being somewhat superstitious, all of the first village and others left their homes for a number of weeks at a time. We have found it almost impossible to secure regular attendance here, especially among the smaller scholars; the distance to their villages is from  $1\frac{1}{2}$  to  $4\frac{1}{2}$  miles. With a school house near the centre of them, a much larger and more regular attendance may be reasonably expected; this would also give us an opportunity for night-school for adults, and for Sunday school and other religious services, so much needed.

Our thanks are due to friends of Chicago for sending a limited supply of clothing and to some Ladies of Philadelphia who sent us a map.

Very respectfully,

C. H. COOK.

## EXTRACTS OF LETTERS

RECEIVED FROM REV. J. A. ANNIN, LAS VEGAS, NEW MEXICO.

It is a great encouragement to us, in the labors which we have undertaken, to have the evidence that what we have endeavored to do in extending Christ's kingdom, has received the blessing of Him who we believe is the Author of the work.

The two daughters of Mr. Annin were left in our care when their parents were called in the providence of God, to go to a distant field of labor, where it was *exceedingly difficult to induce a minister* of the Gospel to go; and the expense of the journey *was so great*, that no provision could be made for it by the Board of Missions who commissioned Mr. Annin; yet the good Missionary and his wife were willing to go to that hard field, if they could be sent, and their children provided for. Under these circumstances, a few Christian ladies in New York and elsewhere, provided the outfit for Mr. and Mrs. Annin and their little son, and paid their expenses to Las Vegas, New Mexico. The Board of Domestic Missions of the Presbyterian Church being responsible for the salary.

We had the privilege of aiding in educating and providing for the expenses of the two daughters during the time of their separation from their parents, and well did they repay all our care for them. In the month of June, 1871, the elder daughter graduated at the Ingham Institute, Le Roy, and having received instruction in music, gratuitously, through the kindness of Mrs. Staunton and the teachers at Le Roy. She and her younger sister, (who had also well improved her advantages), were prepared to join their parents at Las Vegas, New Mexico, and enter upon the duties of the school which their father had established. The following letter was received from Mr. Annin after the arrival of his daughters at their new home.

LAS VEGAS, NEW MEXICO, }  
June 26, 1871. }

MY DEAR FRIEND:

I am sure you will wish to hear of the safe arrival of our daughters: They came to us in perfect safety on Saturday night, just at midnight, by coach from Denver. Our hearts are filled with gratitude to that kind protecting providence which has shielded them from the dangers of the way. We are saying constantly in spirit: "Bless the Lord, oh, my soul!" They had a very comfortable journey on the coach, and indeed all the way, much more



so I judge, than we had two years ago. They must rest a little, but I presume Laura will write before long, an account of her journey and her safe arrival:

Many things encourage me a good deal in my work, though *several* occurrences in my church labors have caused me deep grief. I have never known until recently what it was, except at least in a very small measure, to "drink of the cup my master drank of, or to be baptised with his baptism." I think I know something of it now; but having been conformed to him in some measure in his sufferings, I hope to be made, "conformable" also in some degree to "the glory of His resurrection."—Pray for us.

Yours in Christian love,

J. A. ANNIN.

Under date October 14th 1871, Mr. Annin writes: "My school is growing in numbers and, I think, in power for good. My daughter Laura is laboring faithfully in it, four and a half to five hours every day. She is learning Spanish and will make good progress in it before long. She entertains the scholars with music once or twice a week, on the piano, and they seem to enjoy it. (The piano was kindly procured for the use of Miss Annin by a kind Mexican gentleman, who has been a most valuable friend to the Mission.)

Again, December 4th 1871, Mr. Annin writes: "My school is still increasing, or would be, if I could receive any more, which I could do if our new room were ready; I was saying to our daughter Laura this evening, thirty or forty is quite a congregation to influence every day. I have just been making a new desk and bench for two or three more pupils, and have been considering whether I could possibly crowd in another pupil or two. I enclose a rough sketch of our house. It is on a hill and overlooks the town, it is one story, built of adobes or blocks of unburnt clay. In the rear is a large yard or corral, (as we call it in Spanish,) for cows, etc.

This property was purchased by contributions from friends for a mission house, and cost \$2,000; a lot for a school room and church was given by the inhabitants of Las Vegas, and the Ladies' Board of Missions of New York, has undertaken to build the school room, and to erect a suitable edifice for a church. We have great reason to thank God that our labor in the commencement of this Mission has not been in vain. May the members of this Association be enabled to go on sowing beside all waters, encouraged by the promise, "Ye shall reap if ye faint not."

## OUR PLAN OF WORK.

In printing the report of what has been accomplished during our fiscal year, it may be well, more *fully* to explain to those interested in our Association, and for the information of those who we *hope* to interest, that what *we propose to do is strictly a pioneer* work. Our plan is, by correspondence with the chaplains in our army, stationed on our western frontier, and with the aid of officers and others to learn the wants of those settlements under military protection, with and without schools, churches and teachers. As far as may be in our power, we wish to send out Christian women, to open day schools, and to establish Sunday schools, and to introduce the Bible as a daily study and text book, as well as to circulate it in the community through the children. We expect the church will follow the school and we leave to the inhabitants of the settlements, the choice of the denomination who shall send the missionary and establish the church. When the school shall become self supporting, and no longer in need our aid, we will give our support to another teacher, and so go on as far as possible to extend the means of Christian education to the settlements all along the lines of the rail roads which unite the Mississippi river with Pacific ocean. Our Association is sustained by annual contributions, and by donations which constitute Life Members and Life Directors. The smaller contributions will be gratefully accepted, and may be sent to our Treasurer.

MRS. JAMES B. KELLEY, No. 244, STATE STREET.

Albany, N. Y.

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FORM OF A BEQUEST.

*I give and bequeath to the Ladies' Union Mission  
School Association, incorporated in the city of Albany,  
1872, the sum of to be  
applied to the purposes of said Society.*





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*Vol. I.*

*SEPTEMBER, 1871.*

*No. 1.*

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### "OUR MISSION FIELD."

DEAR FRIENDS,—With this number we begin a publication intended to be the organ of the Ladies' Board of Missions of the Presbyterian Church. A few preliminary words seem appropriate by way of introduction.

We adopt as our motto those significant words of our Divine Master, "The Field is the World," and, in the spirit of that watchword we assign no limit to the scope of our efforts. We know that we must fall far short of that universality of good to which we humbly, but earnestly aspire, yet we also know that the more comprehensive and determined our effort, the greater may we hope our success shall be.

If "the field is the world," then no part of it which can be reached by us to advantage, do we feel warranted in excluding from the benefit of our labors.

We have been accepted and our plans approved by both the Boards of the Presbyterian Church, and thus encouraged, we move forward to our work with a joyous assurance of the

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blessing of our Father in Heaven. In both the Home and Foreign fields we see that the work is mighty and the laborers few; but it seems to us all the more necessary that no part be allowed to fall into neglect. Least of all can we reconcile ourselves to the relinquishment of the particular work which Providence seems especially to have appointed for us, who dwell among the blessed privileges of this favored land,—and that is the enlightenment of those who in spite of all the light which shines so cheerily on us, still sit in darkness within our own borders, strangers to God and the promises of his word. To them we owe a special care, and it is our purpose, God helping us, that they shall not lack it. The new States, and the Territories that shall soon be States, are filling with a population that grows so rapidly, as to tax the best efforts of all Christians to make the light of the Gospel keep pace with the need of it.

Conscious that at first, we can do comparatively little, we have selected as our first Home Mission field New Mexico. The peculiar character of the native population being largely of Spanish descent and attached to the Roman Catholic Church, imparts to this mission an interest and importance rather exceptional. Intimately connected with this field is that which opens in such vast proportions before us among the Indian tribes. Driven with steady and remorseless hand before that vast civilization which he can neither accept nor resist, the unhappy red man seems to be assigned by Providence to the guardianship of those who would bring to his help the spirit and the worth of a fervent Christianity. The world presents to him only the sword, which must soon exterminate him, unless the helper be more than man. In this field we are sure to find a work which has need of all our labors and all our prayers.

Yet while recognizing our obligations in the Home Field, we are not unmindful of the vast hosts who in foreign lands are daily crying out, with dumb supplicating hands for us to come



over and help them. In Persia, China, Africa and Siam, we are sustaining female missionaries, and in Syria, India and other places, we are educating children to do our work among their own people, and have educated native Bible Readers whose work already testifies of them, that they have nobly done their Master's bidding, by bringing many souls from darkness into his marvelous light.

As means shall come to us, in response to our appeals, we shall strengthen the points already occupied, and push on further, where the cry of the helpless seems most strongly to appeal. And now, Christian sisters in all our churches, may we not count on your prayers and on your earnest co-operation. From this natural centre of the Union, it seems to us that the influence can most appropriately and effectively go forth which will bring not only the dwellers of our land from ocean to ocean into the fold of Christ, but borne along on the wings of commerce, and in the labors which shall make commerce not the interchange of goods only, but of thought, of hope, of love, and of holy aspirations, shall irradiate the distant lands with heavenly light, and rear the cross on every hill and in every valley of the globe.

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## A RETROSPECT.

STANDING in the shady twilight of some wide-spreading tree among whose branches many birds find shelter, under whose cool shade many creatures find refreshment, we do not always pause to think back upon the tiny germ from which, it may be a century ago, the huge tree dates its origin. But so it was; and the tree has come to its glorious size and its unconscious power of giving aid, through long years of slow if constant growth, at times imperceptible, but telling surely with the passing of each decade. May we not, in this beautiful summer-time take a simile from nature, for our Missionary Society? We planted the seedling with hope and prayer, out of love to Him who died upon the

Tree,—we look for the gracious rain and “the rushing mighty wind” of the Spirit to cause it to flourish and grow, confident that He who cares for the trees and the creatures He has made, will, in His own time, and in His own way, bless and prosper the work done in His name for those “made after His own Image.”

Several years ago, the heart of a Christian lady, accompanying her husband to our most distant military outposts, was stirred within her at sight of the spiritual destitution of the West, and the vast field soon to open there for religious effort. Her representations of the necessity of sending the Gospel into our Territories, were the occasion of the formation of a little Missionary Society, called the New Mexico, Arizona and Colorado Missionary Association. For nearly three years this little band of Christian women labored to send out to the distant and destitute part of our country the means of grace. God's blessing was upon their efforts, and they were permitted to accomplish more than they hoped. But there came a time, in the spring of 1870, when the providence of God seemed to indicate that their work should be extended, both in its sphere of action, and its organization at home. Since the first great impetus to the cause of missions, within the memory of our still vigorous fathers, there has been no time when the duty of proclaiming Christ's name and promised salvation even “to the ends of the earth,” has seemed so paramount to every Christian heart as now. Woman too, as never before, feels that without leaving her God-appointed sphere, she *can* labor for her Master, and that she *must* do her part in the glorious work committed to every human soul that has heard and received the truth.

The religion of Jesus Christ has done far more in this world, for woman than for man, and shall she sit calmly by and never show her gratitude nor seek to bring to her sad sister in heathendom the blessings she enjoys? The time too when the reunion of the two branches of the Presbyterian Church seemed to promise greater activity in all departments of work, was a fitting opportunity for the women of our beloved Church to inaugurate some special plan for effort. Accordingly the ladies of the New Mexico Association determined to enlarge their organization into a Woman's



Presbyterian Missionary Society, and to invite the co-operation of their sisters in the Presbyterian Churches throughout the land. This decision was made in the spring of 1870, and though the *work* of the Ladies' Board of Missions began only in the fall of that year, yet by agreement the society had really been formed several months previously. Upon the formal organization of the Ladies' Board, the constitution was submitted to the Board of Foreign Missions, and to the Board of Home Missions, (as the Ladies' Board desires to be auxiliary to the older and more responsible Boards,) and was approved by them. Representatives from the different Presbyterian Churches in New York City were appointed its Board of Managers, and they have formed Auxiliary Societies in their respective churches.

The response met by an appeal to the women of our church to join with us in the good work undertaken for Christ, shows that this scheme of systematic benevolence on the part of women, meets a want felt by them. Our fee of membership is intended to be such that *none* may feel excluded from participation in the effort; no matter how small the contribution of an Auxiliary Society, it finds its place of usefulness, in accordance with the wishes of the Society, with the glad assurance that the gift of faith is blessed according to the *measure* of the *faith*, not of the *gift*.

The Auxiliary Societies of the Ladies' Board, exclusive of those in the City of New York number twenty-one, in our own State, in Pennsylvania, Ohio, New Jersey, etc., and we are constantly receiving notices of new organizations, showing us that we may look for increasing power of usefulness. Some of these societies have made themselves responsible for the salary of a missionary, others pledge the support of a child in a Mission School, of a Bible Reader, while others contribute to the general fund of the Board, merely designating whether their donations shall be applied to Home or Foreign work.

“How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” Truly the first aim of a Missionary Society must be to send out preachers and teachers to proclaim the way of salvation; and yet there are some things to be done

in the missionary cause which seem to appeal peculiarly to the sympathies of a woman's society. What is woman's work? is now a much mooted question. There are some of us still whose lives are too busy to allow a pause for the discussion of the point, who think we can have no higher title than that of "help-meet," the name first given to the woman—and to us it is a very happy thought that the plan of this Ladies' Board is to be literally an auxiliary, a *helping* society. Looking over the Master's vineyard, there is many a distant corner where want and hardship are familiar visitors; where the faithful laborer, striving to win souls to Christ, and the devoted woman whose lot is linked with his have to labor on, oppressed in spirit, and their power of usefulness hindered, by the sordid, but none the less overwhelming cares of life. And to such as these, we hope to come, not only with the cheering word of sympathy but with the real aid which shall remove or mitigate their wants. It is with peculiar pleasure then, that we allude to the conduct of one of our Auxiliaries who, hearing of the destruction and suffering caused by tornado to the church and house of one of our ministers in the West, immediately sent to him the sum they had already collected, to relieve his present necessities.

To build, from time to time, a simple structure where the flock may be gathered to hear the preached word, and to offer their praises, is another aim which we propose to ourselves. This year we look to see two churches begun, and we trust no year will pass without our being able to erect one at least.

Briefly we have endeavored to sketch the origin, formation and scheme of the Ladies' Board of Missions. Much work lies before us, it is opening constantly to us, we have "put our hands to the plow," and there can be no drawing back. It is a glorious work and surely none will wish to give it up. There is every encouragement and a sure promise of success, for the Arm of Omnipotence is held out for our shield and support. Who then will join us?









## ANSWERS TO QUESTIONS.

THE question is asked us often ;—why is it better to give our money through your Society, rather than send it to the General Board ? We answer ; because it simplifies matters, as it is easier for the General Board to communicate with a general centre, than to be in correspondence with ladies' organizations in the individual churches, and being located in New York, we can have verbal communication with the secretaries, and so lessen their labor.

Another question is ;—what is the necessity of a denominational organization, when union societies already exist ? We reply ; the tendency of the age is for each church to do its own work, while all agree in union of spirit and desire for mutual interchange of kindly offices. Then, too, experience has proved that, while independent associations may do much good, yet it is better as a rule to work under the recognized Boards of the Church.

As to why we publish separately instead of in some already existing magazine, we answer, we were obliged to do so, because, endeavoring as we do to aid in both the Home and Foreign fields, there seemed to be no publication in which we could unite which would give an account of our whole work.



## OUR MAGAZINE.

WE will send copies of the first number of our quarterly gratis, not only to our present auxiliaries, but to any one who, in sending us their address, will promise to diffuse the information contained in this publication, with a view to increasing the interest in our work, and encouraging the formation of new auxiliaries and mission bands.

Our next number, to be issued in December, will contain our annual report, with a full list of auxiliaries and life members, and such missionary intelligence as shall be received during the coming quarter.

We trust that every one who reads this number will feel sufficient interest to become a subscriber. The amount required is

small, only fifty cents a year. Send us as many names as you can for our list.

We would be glad to receive any items of missionary interest suitable for insertion in our quarterly. Any such, and all correspondence in regard to the magazine, or the work of the Society, should be addressed to the secretaries,

MRS. W. P. PRENTICE, No. 9 West 16th Street,  
MISS S. E. BROWN, No. 133 West 43d Street.

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### CALL TO PRAYER.

IN the early days of our association, the evening hour of the Sabbath was appointed as the time when, as a society, we would commend its interests, and those missionaries under its charge, to the care of a covenant-keeping God. We ask our auxiliaries, and all who feel an interest in our work, to unite with us in these supplications, at the time when all our hearts are refreshed by the peaceful rest of the Sabbath, and the services of the sanctuary.

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### TO OUR SUBSCRIBERS.

THE pressure of various articles deemed important in our opening number, has prevented the publication of the Treasurer's report, which is quite voluminous, and will be given *in full* in our next number.

The figures in gross are as follows :

Total Receipts,	\$6087 46
Appropriations and expenses of Society,	3329 30
Cash on hand,	2758 16

Of this amount, \$1575 has been appropriated by request of the donors to the building of a church in New Mexico.



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I was, how happy that I had a child that I might keep. My husband called in his friends and they kept up a great noise, firing crackers, feasting and returning thank-offerings. But the little boy only lived to be so high, (measuring with her hand,) and then he died. and after a while my husband died, and now I am a widow in my husband's family. They will not let me wear any nice clothing, nor eat any good food because I am a widow, and it would look as though I was happy after my husband died. I cried all the time until I came here, but here I am happy and don't cry so much. It is the crying that has made my eyes so sore. I see the Teacher Baldwin loved the little May, and grieved for her just the same as if she had been a boy. It is very wonderful!"

This poor creature's sad story moved me deeply, and putting aside my own sorrow, in comparison so light, I tried to speak words of comfort and hope to her. I told her of God's love to us in Christ, of the resurrection and future life, assuring her that if she would believe and trust in Christ and live as near to the right, as she knew how, she should go to her little ones and never, never be parted from them again. Oh, the pitiful eagerness with which she caught at the words. "Are they true words, are they true," she asked. I repeated them and assured her that they were true. "They are precious words," she said, "I will remember them." She seemed to take them home to her heart with a simple faith that was very touching, and which might be a lesson to many an impenitent one in this land of Bibles and Christian instruction. Poor Jong Chuo, I trust that her simple faith may not only secure her a future with her precious little ones, but life eternal at God's right hand.

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## OUR THANKS.

Our warmest thanks are due to the American Bank Note Company, for the generous gift of a beautiful certificate of membership, engraved in the highest style of art, and with their characteristic tasteful elegance. A receipted bill for \$400 testifies the value of their noble benefaction and for which they will have a higher reward than our feeble gratitude.

## A PARTING WORD.

AND now, dear friends and sisters in Christ, as we close this little report, we would simply say that we have laid before you a sketch of the fields into which we have entered with a desire to cultivate for the Master. To every one of these it needs to send more helpers, and we propose an enlarged work for the coming year. We are preparing two to go forth to open a station at Tabreez in Persia. We must send another to Tripoli and to Petchaburi. There are still several ladies under the Board whose support has not yet been assumed by any Society. We pray you to form Auxiliaries and Mission Bands and come forward to the work.

Are we not *his own servants* whom the king called together as he went into a far country, and gave to one five talents, to another two, and to another one; and will he not come and reckon with us, according to our several abilities?

We desire also to open a new station in Albuquerque, for which we shall need from \$500 to \$600. We wish the work of our memorial boxes could be continued, to assist us to finish our church in Las Vegas, and conclude the purchase of the Mission House and school buildings. It ought to be done this year, that we may be able to answer Mr. Dobson's appeal for church and school buildings for the Cherokees.

We have had many appeals from missionaries on our Western borders to assist them. I wish we could publish the letter of one who is building up four stations, and to do this has to travel over 1300 miles per year, and earnestly asks us to help him to purchase a horse and buggy to enable him to do it, and to send a box to his family. Dear sisters, cannot a permanent fund be formed by which to aid the necessities of our Home Missionaries? A little goes so far to lighten their labors and give comforts to their wives. Let us form such a fund, and let our sisters at home feel that we are not indifferent to the privations that they endure, and that all our womanly sympathies go forth in their behalf.



And while thus acknowledging, with grateful hearts, the smiles of our Heavenly Father upon this our labor of love among His distant and forsaken poor, we feel no less gratitude at the present state and future prospects of our cause in this land of our own, which we cannot neglect without a consciousness of unpardonable dereliction. If the heathen of far regions are justly a part of our charge, and our hearts are drawn out in deepest sympathy towards them—surely these also, our brethren and sisters who, almost at our own door, are sitting in darkness, for want of the light that cometh from on High, are particularly committed to us; and of them we must give account, according to our means and opportunities.

We feel that our special Home Field is in the newer states and territories: the older regions being provided for by the regular church organizations. In these new settlements we find scope for all and more than we can expect to accomplish; but we accept the work in a spirit of humble earnestness and confidence, from an abiding faith that God will quicken the hearts of thousands of our sisters to help us, who have never yet heard of us or our work. Certain we are, that if we could, in an instant, flash a full knowledge of this field, its wants and its promises, into every woman's heart who loves our Lord, we should soon find ourselves borne upward and onward to a success commensurate with our needs.

Our operations in New Mexico have been made familiar by previous statements. In the other territories occupying the high central plateau of the continent, and especially in Montana, which is represented as the most magnificently endowed of them all in those natural products and attractions which allure settlers to new regions, there is a vast work to do, that calls for instant and urgent effort. Emigration always outstrips the Gospel, and years often pass before the forlorn and homesick wanderers, driven forth by necessity from the land of the Sabbath and the Sanctuary, can have these blessings brought within their reach. And who is it that suffers most from the absence of these gospel privileges? Not the head of the family, drawn to this new region, and plunged in cares and business, which scarcely leave a

thought for other than worldly matters. It is the wife and mother, separated from home and church, with her little ones growing up at her side, who most keenly feels the deprivation.

We have three missionaries in this vast field, where we ought to have thirty at least. We have little conception of the hunger and craving of thousands of faithful hearts for the bread of life, until we hear such touching stories as this related by one of our missionaries. He called at the house of a settler, for a few moments, on his way to a station forty miles distant, where he was to hold a communion service. He found the wife a devout Christian woman, who said "if I had only known of it a little sooner, I would have gone with you and taken my children, that they might have seen a Communion, and I might have partaken." Could any words of ours plead more tenderly in the ears of our sisters, who so often gather around the table of our Lord, than the thought of this distant one, ready to go forty miles to enjoy this privilege?

Oh! women of our land! is not this work, which we thus lay before you, entitled to be near and dear to your hearts; and are you not called by your love of the Saviour to stretch helping and saving hands to these his hungering children, who are sitting in darkness, which you can dispel?

We pray earnestly for such a general and vivid awakening in the hearts of Christian women, that another year shall tell the tale of a work accomplished, compared with which all that has been done is but as the little rivulet to the mighty river.

Let us with one accord, take this work to the foot of the Throne.

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### AN OFT-REPEATED QUESTION ANSWERED.

THE question often recurs, "How shall we awaken more interest in the work of Missions, or how deepen that already aroused?" It seems as if a little consideration would make clear the fact, that much, if not all, the indifference among our sisters about this great matter arises more from the want of information than from any other cause. Let some brother or sister come to us



these eleven were publicly received into the communion of the church, and sat with us at the Lord's table. In the evening, our monthly concert was a fine one; and our collection, which I send, was eighteen dollars in gold. We feel encouraged: all around seem to feel that the Lord is here. Some look on in wonder—others ridicule and oppose; and our Jesuit neighbors are stimulated to increased efforts to turn the current into their channel. But our hope is in God. We trust that special prayer will be offered, that these mercy-drops may be but the precursor of an abundant shower of spiritual blessings.

BUSHNELL.

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## WEST AFRICA.

BARAKA, *March 30.*

WE reached this place on the 24th, inst. We found Brother and Sister Bushnell faint, but pursuing—faint in body, but strong in faith and hope. These veteran missionaries, who have toiled so long and nobly in their field, are now permitted to see, as never before, the fruit of their labor in the blessed outpouring of the Holy Spirit upon this people.

A number have been already admitted into the fellowship of the Church. The attendance is large and increasing; while many are earnestly inquiring the way of salvation. This work of grace is not confined to those who are under instruction, and who live at the mission stations, but has reached others; some of them most degraded, nigh unto destruction, of whom men almost would have despaired—plucked, by the grace of God, as brands from the burning. Nor is it limited to the young: there were present, in the inquiring meeting last evening, some who had reached the age of fifty and over. One of these, a female, walked a long distance in the darkness to attend the meeting—others came from their homes, to return the next day. One man and his wife, notorious for their wickedness, and who have been considered Satan's agents to lead others into all manner of evil, were present at worship the last two mornings, although held at 6:30 A. M.

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Lord is manifesting His power to work the mighty spiritual change and cleanse their leper hearts. May we not be encouraged to hope, in view of what our eyes behold here, that a better day is dawning upon this land, and that the set time to favor Africa is come? Let her friends take courage, and continue their prayers in her behalf, with thanksgiving. Not only our beloved Mission, but other Missions on this coast are prospering, through the same grace given them. At Bonney, we learned that the natives, though poor, had just contributed \$750 towards the erection of the house of worship. One of the chiefs in that place had recently given up all his fetishes, and another principal man had commenced by denouncing one of his former idols, and was waiting the result of such boldness, before casting them all away.

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### NEW MEXICO.

WE had hoped, with this closing year, to say that our church at Las Vegas was finished, and the Sunday services transferred from the school-room; but funds have come in slowly, and there yet remains considerable to do, which will require \$600 or \$700. A letter received from the wife of our excellent missionary there, who has added the superintendence of our building to his other work for Christ, says: "The people seem quite pleased with the church, and consider it quite an ornament to the place. The steeple is completed, and almost exactly like the pretty sketch you sent. I did not tell you that we were going to have a Fair, for I felt troubled about its success, and I wanted to give you a pleasant surprise. We raised sufficient to get an organ, and have something over towards a bell. The organ is purchased, and in the school-room; and, by good judges here, is considered to be one of the best, for its size, and sufficiently powerful even for a larger church than ours. Three of the eight ladies who assisted in getting up the Fair were Jewesses."

Is not this, indeed, a pleasant surprise? May we not hope that some kind friends will immediately give us the means to finish, that it may be consecrated to its holy use, as the Temple



of the living God? We must remember that the people themselves bought and donated to us the ground on which the church and school stand, paying \$250 for it. And our friends at Dobbs' Ferry, having purchased a new Communion-service for their beautiful new church edifice, have kindly sent their first service to Las Vegas. We trust that it may carry a blessing along with it, and many souls saved may there gather at the Table of the Lord.

We have this year pledged part of the salary of a lady as Assistant Teacher, under Rev. Mr. Roberts, who goes as missionary to the Pueblo Indians at Taos, named from an Indian tribe now extinct. In order that our readers may have some information in regard to this place, and what it needs of missionary labor, we give an extract from a letter of the Rev. Sheldon Jackson, who has recently visited there, while on a missionary tour:—

“These vast regions were nominally converted to the Romish faith in the sixteenth century by the Franciscan Fathers. The present priest has charge of twelve villages, with an aggregate population of 6,000.

“The Cathedral at Taos is a large and curiously-formed adobe building. All their churches in that section have mud floors and are without pews, the worshipers being obliged to kneel or squat upon the floor. To the right of the altar was a cross, bearing an image representing the Saviour; one arm was broken off at the shoulder, and hanging by the hand from the bar of the cross, the attending priest apparently without sufficient interest to glue it on again. Perhaps the virtues of Spaulding's glue has not yet reached that land. To the left of the altar was a huge china doll, representing the Virgin. To the left of the entrance door, on a couch covered with a canopy of dirty laces, was a rude wooden figure, representing a full-sized female (Virgin Mary), like the image of the Saviour, sadly out of repair; the paint that once covered her hands and face was worn off in spots; her frouzy hair nailed on with tacks. The name of the school-master was Jesus Ma Ortez Y Baca. To see the Romish Church in all its superstitions and debasement, one needs go to these points where it is not modified by association with Protestant-

ism. The trial and crucifixion of Christ, and many other scenes, are enacted among them. For instance, on Easter week, 'the Penitentes,' a secret society of the most ignorant Catholics, spend the time in some secluded ranch, dragging stones, crucifixes, and other heavy burdens, cutting their flesh with swords, and tearing it with cactus thorns. On Thursday and Friday, wearing only drawers, they are led blindfolded through the streets of a village, lashing themselves with tough weeds until blood flows freely. The tortures end in the Cathedral, where they represent the darkness and chaos which followed the crucifixion. After again lashing their bodies pitilessly, they remain in total darkness an hour, groaning, shrieking, and hurling sticks and stones. This week of penance, they deem ample atonement for all their sins for the year. After it, they are privileged for another year to live as much like devils as they know how. Tobin, an old frontiersman, tells of a Mexican that claimed to be the Lord Jesus Christ himself, and to have power to take and restore life. This fanatic persuaded Tobin's brother-in-law to make a trial of his power, promising faithfully to restore him to life again in three days. The experiment was made; the fanatic stabbed his dupe to death, and, adds the narrator, 'he is dead yet.' *And all this in Christian United States.*

"How long! oh, how long, before the American Church will arise and show herself deeply in earnest to give the gospel to these baptized heathen in her own borders! New Mexico has 100,000 American citizens, of whom not more than one in every thirty can read or write their own names, and a large majority of whom are sunk in the most abject superstition. They already have the ballot. Shall they have the gospel? They are knocking at the door of Congress, to be admitted into the sisterhood of States. Shall they be evangelized? Reader, are you doing all you can to sustain and encourage the Church in this great work?"

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superintendence of Mrs. McFarland, the missionary of the Auxiliary of Second Presbyterian church, Pittsburg,) has been commended to our care, and we have recently received a very encouraging letter from Rev. Dr. Howard of Pittsburg, giving us the assurance that his church will also charge themselves with the support of the school, already feeling the deepest interest in it, and calling it, "Our school." This institution has received the very handsome gift, from Mrs. Lowrie, President of the Auxiliary Society, of a fine organ, as devotional music is thought to be a great assistance in the work of teaching and elevating the Siamese girls. We have been greatly interested in the school at New Toms, Liberia, conducted by Rev. Mr. Deputie, and have now undertaken to educate four boys there. It is our desire to support the whole school, and we hope before long we may induce other Sunday Schools to adopt the rest of the boys. In the prosperous school at Gaboon, Africa, we have several pupils; and we desire to call the attention of Auxiliaries, now forming, to the claims of the Orphanage at Dehra, India, under the charge of Mrs. Myers, who herself is supported in part by our Auxiliary at New Wilmington, Pa. The Foreign Board have, within a short time, requested us to take under our management the school at Beirut, Syria, a large school of unusual interest and giving promise of greatly aiding in the advancement of the moral and religious condition of the country. Our Board already had several scholarships in the institution, and we shall of course take charge of it with feelings of gratification and hope. This is the same school which was transferred not long since to the Board of Foreign Missions, and it has been regarded as the very crown-jewel of missions.

In response to our appeal, published in the January number of our Magazine, for assistance in establishing a Presbyterian church in Salt Lake City, we take pleasure in announcing that we have received for that object, \$100.00, from the Auxiliary of the First church, Auburn, and \$50.00, from subscribers in New York, etc.

At the request of some of our Auxiliaries, we furnished them with the names of ministers in our Western States who were

greatly in need of assistance, and several handsome boxes have been made up and sent on to them. The "Ladies' Christian Association" of Huntington, L. I., have also furnished a room in the Scotia Seminary, N. C.

It is with pleasure we report \$20.00 given to aid the families of two Home Missionaries whose sufferings have elicited much sympathy. This we hope will be the beginning of a fund we wish to create, to use in aid of our sisters, when struggling under difficulties which they cannot make known to the public, but which often come to our knowledge through private channels. And we expect that when we have such a fund, many wives of our poorly paid Western ministers will look to us for help in those special emergencies from which few families are exempt.

The Mission established, some two years ago, at Las Vegas, New Mexico, is progressing favorably. There is a free school in connection with it, containing between 40 and 50 scholars, the teacher, Miss Annin, being supported by us. We desire to commend to the sympathy and efforts of our subscribers, the church which we are building at Las Vegas, a place of considerable importance, and ours is the first Protestant church there. The building is now in process of erection and can be speedily completed when we raise the necessary money. The plan is to finish the Sunday School room first and worship there until we can complete the whole. Our Board has already paid out \$1,800.00 on this church, and we shall need not less than \$1,000.00 more, but we earnestly trust that those who long for the extension of Christ's kingdom, will promptly aid us in completing the erection of this new sanctuary in the wilderness.

The Cherokee Mission is greatly in want of a place of worship and a house for the missionary, as dwellings of any kind are literally not to be had. We are waiting to do more in this interesting field for the time when the development of the resources of the Board shall make it possible for us to attempt more. That the Indians, even the most degraded of them, are susceptible of being educated and elevated, is shown by the following extract from a letter of one who has always taken the deepest in-



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terest in the work of the Ladies' Board. She writes : " In the Providence of God, an Indian girl has been brought to our very door, in this Christian land, as if to show us that the poor neglected people, to whom we have been so slow in sending the Gospel, are made like *ourselves*, with fine sensibilities, and capacities for acquiring knowledge. A young girl about 14 years of age, whose family had all been murdered by hostile Indians in Arizona, found a home in the family of one of the members of our association, and from this lady has received such instruction as has fitted her already for great usefulness. She has learned to sew very neatly, to do various kinds of housework, and is a very acceptable member of the household; she attends family worship and repeats the Lord's Prayer with the members of the family; she also attends church, is very reverent in the House of God, and pays great attention to the service; she has a noble nature, possesses the finest traits of character, and is not in any respect inferior to persons of her age who have been reared amid the refinements and advantages of the highest civilization. We cannot look upon this Apache girl, the daughter of a despised race, without hearing, again and again, the cry, 'Come over and help us.' "

Our work is stretching out before us in an ever-widening vista, and especially, at the present, in a field where were put forth the first efforts of this Board. The Mission at Santa Fé, New Mexico, is now coming under new auspices, and the school already established there is now to be made a Free School. We have received a letter from the Session of the church at Santa Fé, asking us to take the support of the two teachers there, and thus have the school entirely under our care, and this we hope to do. As the power of putting forth greater activity increases, we hope to aid in enlarging this field; perhaps at no distant period, to support one or two other schools in this Territory.

An appeal has recently been made to us to take under our charge a lady at Pekin, China, and we expect soon to assume this responsibility.

But it is not money alone we need to carry on these plans of evangelization, we need the costlier sacrifice of lives devoted to

God's service. Two ladies are now greatly needed to go to Tabreez. It is thought advisable to open a school there, and we desire to send two teachers to take the charge of it. Who will go? Are there not some, within the sound of our voice, or the reach of our influence, who will come forward to devote themselves to this service of the Saviour, who has done all for them? There is an incident told of the wife of one of our missionaries. The time had come when she must send her children home for health and education. The parting was almost more than her strength could bear; again and again she strove to say the last farewell, to give the last embrace. But her arms would clasp the dear ones with such uncontrollable strength, that at last it was necessary for a friend, kindly but forcibly, to remove them. Then she turned away, and burying her face in her hands, that she should not yield to the temptation of even a last look, the poor, sorrowing mother murmured, "All this I do for Jesus." Shall she love Him more, and serve Him better than we?

February, 1872.

### Ladies' Board of Missions.

*Treasurer's Quarterly Report, Feb. 19, 1872.*

1871.

Nov. 1. Cash in hand.....\$1,523 91

#### RECEIPTS.

For Church Building in New Mexico.	\$515 00
" New Mexico Mission Property.	50 00
" Church in Salt Lake City, Utah.	135 00
" Cherokee Mission.	50 00
" Home Missions.	64 50
" Foreign Missions	10 00
" Liberia "	32 00
" China "	45 00
" Persia "	10 00
" Gaboon "	75 00
" India "	150 00
" Siam "	327 10
" Syria "	285 50
" Society Fund.....	437 00
" Church of the Covenant Collec- tion, in part.	317 00
" Magazines and Children's Cer- tificates.....	102 40

Amount .....\$2,605 50

#### APPROPRIATIONS.

To New Mexico Mission Property..	\$100 00
" " " Church Building....	600 00
" " " Salary for Miss An- nin.....	100 00
" Church in Salt Lake City, Utah ..	150 00
" Cherokee Mission. ....	30 00
" Home Missions.....	60 00
" Syria "	370 00
" India "	210 00
" Persia "	20 00
" Siam "	390 00
" Liberia "	30 00
" Gaboon "	75 00
" Expenses. ....	103 93
" Stationery and Postage.....	19 36

Amount.....\$2,441 29

Balance now in hand.....\$1,693 12

NEW YORK, Feb. 19, 1872.

MRS. C. P. HARTT, *Treasurer.*



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I wish I could show you my little school ; it consists of twenty girls, black-eyed, pretty girls ; there is not a disagreeable face among them, although two are strongly pitted with small-pox. I love them, and to make them love me, do all I can. My husband has written for me a book called "Christian Three Character Classic." It tells in verse the story of man from his creation to his redemption. Every child recites in it daily, until the whole book is perfectly mastered ; also, some verses in the Bible daily. Many of my girls repeat the entire Gospel of John without missing, or needing to be prompted.

We have put up a swing on our porch, and the children are delighted. I almost feel this to be my first success ; I have made them happy. Chinese children do not play as children in America. At first I could not coax them to try the swing, but when they found how nice it was, I could hardly keep them out of it, and made it the reward of the day—always playing with them, thus gaining chances to teach kindness to each other, gentleness and truthfulness.

They love my melodeon ; I find that it is a great enjoyment. At first they were really frightened and would have run away, but they seem now to delight in hearing it ; we sing only three hymns in Shanghai dialect. One is "Happy Land."

I gather them in the dining-room every Friday in a sewing society. We have a pleasant time, only it makes my heart ache to think I cannot talk well and fast enough to tell them stories, and often can only take each one on my heart to Jesus. They have learned to sew prettily, but Chinese do not sew our way ; they draw out the needle instead of in, and of course my teaching is not Chinese, but my girls have made some garments for themselves, which is, perhaps, more than their mothers have done, for women confine themselves mostly to shoe-making, leaving the plain sewing to men-tailors, who work by the day for the sum of from sixteen to twenty cents a day.

Some of the older girls have learned to crochet very well ; and it has become profitable to them as a means of livelihood. I wish I could tell you that some are true lovers of Jesus, but I seem to be wholly taken up with breaking the fallow ground,

and sowing the good seed—often with tears—but I do look forward yet to the great joy of bringing in the precious sheaves at the great day, when the harvest shall be gathered in, and those who love the Lord Jesus are safely garnered in His heavenly home.

A. P. LOWRIE.

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## NEW MEXICO.

LETTER OF A MISSIONARY RECENTLY GONE TO NEW MEXICO.

I have been here only ten days, and can give you but the first impression in regard to the people here, making all reasonable allowances for defective training and national peculiarities. I do not despair of their regeneration. It would no doubt shock the nerves of the Eastern Christian to hear day after day the stories of licentiousness and debauchery with which I have been treated since I came here. The Mexicans are a miserable, neglected population, stuffed to nausea with the one idea of the solemn duty of abject submission and utter dependence on the *ipse dixit* of their spiritual—and would-be—temporal masters—the bishops and priests. The bishop of Sta. Fé is a man of unquestionable ability as a church officer, and is rapidly introducing the Jesuit order into his diocese. The old *regime*, I understand, was monstrous in its practical tendencies, corrupt to the very core. This state of things has undergone a radical change for the better, but the follies and impieties of old remain, though shorn of many of their more revolting circumstances; and I may here remark that the influence of the American element here, is anything but favorable to the moral and intellectual development and final spiritual enfranchisement of the benighted Mexican population. A young Eastern gentleman said to me a few days since, that the Americans came here as a rule to make money, and get rid of the moral restraints of the Christian society they have left in the Eastern States. Thus there is much room for improvement all round among our polyglot citizens. We intend to work for the common good of all, and may God's blessing attend our efforts, and the prayers offered by your noble Society ring ever in the listening ears of a kind, merciful God, who holds the destinies of all in his hand.



## NAVAJO MISSION.

FORT WINGATE, July 11, 1871.

DEAR MADAM,—I am very glad to know that our Mission has a friend in you and your Society, for you can do us a great deal of good, and give us much encouragement. I am preaching through an interpreter to these poor people. Of course I cannot speak of much encouragement, except that they seem good listeners, and last Sabbath manifested a great deal of interest in what I had to say. This is my plan: I write out a little sermon, simple as possible, and but a few minutes in length. Then I have it translated and written out in Navajo, and then write it out on the black-board, and teach it to them as children are taught figures at school.

I cannot report as much improvement and progress in learning as I could wish, not that the children cannot learn, for many of them are very bright, but for the reason that they are seldom in the school for more than two or three months at a time. If the people could be located on farms, or in towns, where they had a permanent home, very much could be done. The boys and girls attending school have learned to sew quite respectably, which is a great advantage, as they make their own clothes, especially the boys. From April 1st to middle of May, I had quite an interesting little class of young men, who learned very fast, not only by book, but to speak English; but when the time comes for planting corn, I must encourage them to go plant, that they may reap when harvest time comes.

I have been much encouraged by the interest manifested by two young men here. If I were so situated as to have them with me one year, I think they would read, write and talk English intelligently, and I hope for their return when the crop is gathered. I do trust that a better day is dawning for our mission among the Navajoes; and one subject of deep thankfulness to me is, that we have now a good Christian agent among these people. At our last church service, I had a very attentive audience, and three men came to talk to me who had become very much interested in my description of the creation and fall of man.

And now the ladies of your Society can aid us very much, by your prayers, and also by sending us such helps as are needed to interest these people. They are very fond of music, and Mrs. Roberts is anxious to procure a cabinet organ for church and school purposes, and also hymn-books suitable for prayer-meetings and church services. I enclose a list of articles that would be of great use, praying you to remember us in our work and in our needs.

Yours in the Lord, JAMES M. ROBERTS.

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MISS GASTHA writes after speaking of her labors : " It rejoices my heart to hear that *you* are still at work for the Master, and makes me strong for my work in the desert. Jesus is ever near me, and I am not alone, for the angels are around me, and sometimes I feel very near to heaven. But I must tell you something of my school. Some of the scholars can repeat almost all the Lord's prayer, and some of them seem to have some idea of what prayer is, though I know so little of their language, or they of mine as yet, that I cannot talk to them or explain it as I would if I knew more of their language. I am trying to learn it as fast as I can, but there are no helps, and it is very slow learning. Some of them seem to understand a good deal of English and I hope ere long to be able to learn faster. Some of them make all the letters, large and small in script, quite well, and others make the letters in print on their slates, the same you sent us. I love my school very much, and they seem to love me in return. Some of them have been wanting English names. To-day, I gave names to six girls as follows: Alice, Ellen, Kate, Olive, Sybil, Lella. The names are taken from a chart with pictures and the alphabet, of which they are very fond. Some of them could write them, and others only print them. It seems slow work to teach them amid all the disadvantages, but some of them are making considerable progress in learning. I hope you all remember us in your prayers, and I trust that ere long, God will greatly bless us and our work. Another laborer has joined us, who will be stationed at Zuni, a pueblo about forty-five miles off, an old town more than a hundred years old, yet they know



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“Jessie is six years old, is a nice quiet child, with more sense of propriety and neatness than most girls of her age, and learns very readily. Mary Emma, whom we have assigned to the “Ohio Band,” is about twelve years old. She has been received to the church and gives most satisfactory evidence of her love for Jesus. She reads English, studies geography, mental arithmetic, philosophy, and is learning to write. I hope she will be able to write a letter in a few months. Very sincerely yours, S. J. BOUGHTON.”

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## NEW MEXICO.

THERE is no field of labor that puts forth a stronger claim to missionary effort than New Mexico, where the first work of this Society commenced. Indeed, we feel as if it were the entering wedge. When a young Christian woman brought to our hearts the first realization of the spiritual destitution and needs of this great Territory, we pledged ourselves to do all we could towards its evangelization. It was perhaps but little that a small band of feeble women could do, yet we sought information about this almost *terra incognita* in our own country, and brought it before our churches and the friends of the gospel. A large portion of the native population of this Territory are Indian tribes, and we rejoice to know to-day that within the past year great efforts have been made to establish schools among them, and thus bring them under civilization and Christianizing influences. Gov. Army writes that in September, 1871, he began schools in sixteen different Indian villages of New Mexico, especially among the Pueblos; that both adults and children took great interest in them, and the progress made was considerable. At Laguna village, a number of children who six months ago did not know a single letter in the alphabet, are now reading in the second English reader. In one of the schools visited, Gov. Army found an old Indian much interested in assisting the teacher, by translating into their own language the lesson given in English, and the children had learned to sing many of our Sunday-school hymns. It should bring much encouragement to us to know that this Christian agent is thus exerting his influence to educate and elevate the red man.

Mr. and Mrs. Menaul, the latter of whom was formerly in the school at Santa Fé, are laboring with much encouragement among the Navajoes, under our Foreign Board of Missions. But a few miles distant from them is Zuni village, with a population of 1530 persons, 333 of which are children, and but one person among them can read. These are all open to missionary labor in connection with school work.

But this is but one portion of the work to be accomplished. The New Mexicans are nominally Roman Catholics, but are full of superstition, degradation and ignorance, and the influx of emigrants is of such a character generally as rather to lead downward than upward by the example given. And yet, all are of those to whom Christ said, "Go ye into all lands and preach the gospel."

A great work is open to our Board by establishing free schools in the Territory. The one at Santa Fé is gathering daily under its influence a good class of children, not only from the English, but the Mexican population. We need the support of two teachers, whose work it shall be also to visit, as Bible-readers, among the parents of the children.

Our school at Las Vegas is doing finely under our self-denying missionary and his daughter, Miss Annin. The importance of a Christian family in such a place as Las Vegas cannot be over-estimated for its example and influence. We would again appeal in behalf of our church for funds to finish it. The friend of our mission out there, Mr. Perea, has nobly assisted us from the beginning, and has pledged himself for the tower and bell, which shall ring out its call to the House of prayer and the preaching of God's word. Let us pray that many may be gathered in, to the saving of souls, for He is faithful who has promised that the seed sown shall not return unto Him void.

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It is impossible for us to give more than a brief summary of many things of interest to us at this time. We have given some of our letters from Syria; but we have several others full of the progress of the work, and pointing out other means of opening different channels for the spread of the gospel.

ANNUAL REPORT  
OF THE  
LADIES' UNION MISSION SCHOOL  
ASSOCIATION.

APRIL 15th, 1873.

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ALBANY:  
WEED, PARSONS & CO., PRINTERS.  
1873.

Part of this report  
pg 7 R





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# ANNUAL REPORT

OF THE

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Part of this report  
p67 R

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## ANNUAL REPORT.

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As the time of our Annual Meeting has again arrived, we have come together to-day to look back and see what we have done during the past year, and to mark also where our path will lie during the year to come, and in what fields we may hope to glean a few sheaves for the Master.

It will be remembered by those who are interested in the humble work of our little society, that at the beginning of the year just closed, we were much interested in the Mission to the Pima and Maricopa Indians, under the charge of Mr. J. H. Stout, U. S. Indian Agent, and the Rev. M. Cook and Mrs. J. H. Stout, teachers. Through the exertions of one of the members of our society, the government promised to pay a salary of \$900 to an additional lady teacher, and in our last report we mentioned this fact, and also, that a lady had consented to take the position, and would shortly leave for Arizona. The lady

then referred to was compelled by ill health to give up the appointment, but Mr. Cook, the missionary teacher already there, married a lady well qualified for the position, to whom the government have given the place and salary of additional teacher. In reference to this appointment, Mr. Stont writes, on April 16th, 1872 :

“Your letters of Feb. 25th and March 2d were received a few days ago. We were very thankful to learn of your success in securing from the Department the promise of \$900 per year for an additional lady teacher, and I presume you will be equally glad when I tell you that, in all probability, there will be a lady here within a very few weeks, who, I hope, will give satisfaction as the additional teacher.”

Mrs. Stont writes on Nov. 23d, 1872: “Mrs. Cook takes hold of her work earnestly.”

Besides paying the salary of an additional teacher, the government, during the past year, has appropriated \$5,000 to the building of additional school accommodations at this Reservation. Mr. Stont, in his annual report of Aug. 31st, 1872, writes :

“We are happy to learn that the Department has kindly set aside \$5,000 to be used wholly for school purposes. That sum will enable us to make a good commencement, and lay the foundation of an education which, we hope, will soon fuse itself throughout the entire tribes.

It is sufficient to substantially erect and plainly furnish two school houses, at different points on this Reservation, where they are much needed."

These school houses were commenced without delay. Mr. Stout writes, Nov. 21st, 1872:

"We have commenced building a school house at one of the Maricopa villages, and will probably finish it this month, when, if not too cold, we will immediately begin another at the nearest Pima village. We feel much encouraged since the Department gave us the authority and the means for these school houses."

The school reports from Mr. Cook show a satisfactory degree of progress among the children, especially when we take into account the many obstacles to the work, especially the want of suitable accommodations, and the scarcity of teachers. The future prospects of the mission are brightening, and we trust that more and more may be accomplished every year. It is now in contemplation to remove these Pimas and Maricopas to the Indian Territory. Mr. Stout is strongly in favor of their removal, and writes in reference to it:

"We are now in the midst of a discussion of a great question, and one having, to these Indians, a vital interest, namely, their removal from this place to the Indian Territory. Many things go to show that they cannot stay here much longer and remain self-supporting. Indeed it is the



opinion of the best men of our country, that should they remain here, there will scarcely a vestige of them survive a score of years. The lack of water for irrigating purposes, and the proximity of bad white men, are rapidly working out their ruin, and their only hope is in their exodus to a land where evil influences cannot reach them. To this the older and more sensible Indians are fully alive, and many of them have expressed a desire to go to the Indian Territory, as the only place which will afford them shelter from the fast increasing evils. They have asked to visit the Indian Territory, and Gen. Howard promised that they should go there next Spring. Should they like the country, they will, in all probability, ask to be removed there."

Those of our friends who united in sending a box of Christmas gifts to the school children, will be glad to know of the pleasure it gave. Mr. Stout writes, April 16th, 1872 :

"Since last writing you, the things shipped us from New York have arrived. We are more than pleased with everything, and when we say 'we thank the senders,' we do not tell a hundredth part of what we feel. The articles were so very applicable, and met our needs so nicely, that we thank God again and again, and in behalf of our children, we pray God to bless you for thus remembering them."

During the past year, we have sent to Mr. Stout \$75 to re-imburse him for expenses paid on this box, and we have also sent him another box, containing various useful articles, for his family and school. We have had the pleasure of receiving \$10 from Mrs. Stout, who has thus constituted herself a life member of our society. Feeling that the future success of this Pima mission is now assured, the government having made such appropriations as to place it on a secure footing, we have, during the past year, aided Christian effort in several new fields of labor.

We received an application from the Rev. James M. Roberts, to aid in paying the salary of an assistant teacher who was to accompany himself and wife on a mission to the Mexicans and Indians, at Taos, New Mexico. Mr. Roberts writes, Dec. 2d, 1872 :

“After an expensive delay of about two months at Santa Fé, I am enabled to address you from the village of Taos. This is a Mexican town of about three thousand people, a few Americans, one American lady, besides those I brought with me. It is located in one of the finest, if not the finest and most productive valleys of this large territory; we have thus far been very kindly received by both Americans and Mexicans; some of the people are very anxious about having a school established,—

an English school. I have found here a school for boys taught by an American, but it does not seem to be very popular even among the Americans. I think I will open in a few weeks a school for girls in which Miss Jennie Flott, and Mrs. Roberts, will perform the labor of teaching, while I will be occupied in teaching the neighboring village of indians; the assistant, Mrs. Roberts brought out with her is, Miss Jennie Flott. She comes well prepared to assist Mrs. Roberts in teaching, or in her household affairs, or in any thing she may need her for; she is very amiable in disposition and has a good deal of culture and education, we think we are very fortunate in getting one so well suited to the position. I fear very much for my success among these indians on account of the opposition of the priests; they are determined to defeat every effort made to educate these people, but, we hope in God."

In response to the appeal made by Mr. Roberts, we sent \$175 towards the salary of Miss Flott, the remainder being contributed by the Ladies Board of Missions of New York.

The Indians here referred to, are a most interesting people, they are called Pueblo indians, a name applied to those indians in different parts of Mexico, who live in towns, called in Spanish, Pueblos. These towns are built on high hills, for purposes of defence, and are built in



terraces growing narrower towards the top, something in a pyramidal form. The only way of getting into them is by ladders which are drawn up at night; these indians are peaceable, and are partially civilized, they are still Fire worshippers, showing a remnant of the old Aztec faith, though they are nominally Roman Catholics, but very degraded and ignorant in their worship. The Rev. Sheldon Jackson, says of them:—

“To see the Romish church in all its superstitions and debasements, one needs to go to these points where it is not modified by association with Protestantism: the trial and crucifixion of Christ, and many other scenes are enacted among them. On Easter week the “Penitentes,” a society of the most ignorant Catholics, spend the time in some secluded ranch, dragging stones, crucifixes, and other heavy burdens, cutting their flesh with stones, and tearing it with cactus thorns: the tortures end in the Cathedral, where they represent the darkness and chaos which followed the crucifixion: this week of penance they deem ample atonement for all their sins for the year.”

The Pueblo de Taos, as the indian village is called, is thus described in notes of a military reconnoissance made by Col. Emery, in 1846.

“This village is interesting as a curious relic of the Aztecan age: one of the northern forks

of the Taos river, on issuing from the mountains forms a delightful nook which the indians early selected as a permanent residence. By gradual improvement from year to year, it has finally become one of the most formidable strongholds of New Mexico. On each side of the little mountain stream is one of those immense "adobe" structures which rises by successive steps until an irregular pyramidal building seven stories high presents an almost impregnable tower; these, with the church, and some scattered houses, make up the village. The whole is surrounded by an adobe wall, strengthened in some parts by rough palisades. It was to this hitherto impregnable position that the insurgents retreated, and here made a final stand against the American forces. The history of the bloody siege, lengthened resistance, and final capture of the place, furnishes sufficient evidence of its strength. Built of "adobe" a material almost impenetrable by shot, having no external entrance except through the roof, which must be reached by moveable ladders, each story smaller than the one below, irregular in its plan, and the whole judiciously pierced with loopholes for defence, the combination presents a system of fortification peculiarly "sui generis." The valley may be eight or nine miles in length, from east to west, and seven or eight miles in width, from north to south, em-

braeing about eighty square miles ; in point of soil the valley of Taos compares favorably with other portions of New Mexico, and though snow is to be seen in every month of the year on the neighboring mountains, wheat and corn ripen very well on the plains ; the hills are covered with very good grass, which furnishes subsistence to herds of cattle and horses, as well as to fine flocks of sheep and goats ; in them lie the principal wealth of the inhabitants."

Mr. Roberts has already made a beginning in his work among these people, and the account of this, the first Protestant mission to the Pueblo indians of Taos, may not be uninteresting. Mr. Roberts, writes on Feb. 3d, 1873.

"In my letter of December, I think I told you of the opposition made by the priests here to our work, preventing us from procuring a house from the indians, in which to hold a school. I go each fine day to the Pueblo or indian village, and sit down on the ground, indian like, on the sunny side of the old ehureh, and sing hymns and songs until the young men and boys collect around me, and then I cease singing and teach them ; no roof over me but the canopy above, no floor but that furnished by mother earth, no place, nor wood for fire ; of course, I do not deem it proper to continue teaching more than an hour at a time, but some of the young men and boys are very anxious to



learn to read English. Our new Superintendent of Indian Affairs proposes to build school houses, and if he get this done, I have no doubt I can get pupils, but it will take some time to overcome the prejudices excited by the priests. My assistant, Miss Flott, (who is aided by this society,) is well fitted for the work here. She is perfectly contented, and is learning the language."

Mr. Roberts, who, with his wife, has for some time labored as a missionary among the Navajo Indians, is eminently fitted to succeed in his mission among the Mexicans and Indians of Taos, and we shall watch with great interest the progress of the good work so energetically begun there.

About the same time that the application from Mr. Roberts reached us, we were requested to aid in sending a communion service, to be used at Fort Garland, Colorado. In response to this appeal, we contributed \$25, the remainder being collected from other sources. The service was sent out to Fort Garland, to be used both at that post and at Calabra. This was forwarded by the express company, free of charge, and we would here express our thanks for the courtesy shown us here, as well as in other instances.

We now have to report the beginning of an enterprise which, though not strictly a missionary work, yet seems to come particularly within

the scope of our society, one of the chief objects of our organization being to aid in the establishment of mission schools in the frontier states and territories of our own country. It seems to us of the first importance to the future welfare of our country that good, Protestant schools should be established, so that the children of the better class of our settlers should be trained up in sound religious principles. The Roman Catholics, with their usual foresight, are planting their schools in the new settlements of the great West, and endeavoring to secure an influence over the minds of the rising generation, which can only be counteracted by earnest efforts on the part of Protestants to establish and sustain Protestant schools.

An effort in this direction is now being made by the Rev. Mr. Crittenden and his daughter, who have opened a girls' school at Bozeman, Montana Territory. Through the Rev. Sheldon Jackson, Superintendent of Missions of the Presbyterian Church, an appeal was made to our society to aid in sustaining this school. In a letter to Mr. Jackson, dated Dec. 20th, 1872, Mr. Crittenden, writes as follows:

“ We came here believing that we could have furnished us a school room, and at least twenty pupils. In view of the rates of living here, no one would say that our school could be sustained reasonably on less than that number. One of

the letters of Bro. Frackleton, (the Presbyterian minister at Bozeman) expressing his view of the need of a Christian school of a high order, was the occasion of our coming here. Our view of the desirableness of such a school is not changed by an actual coming upon the ground, and we think that Bozeman is, perhaps, the best point in the Territory for the location of the school. The school which I have as my ideal, is a female school—a christian ‘family’ school. I would desire to begin with room to board comfortably ten or twelve young ladies. These I believe we could get from abroad, and at least as many more from at home, as day scholars. We have two or three, at present, who have been at the ‘Sisters’ (Romish) school, at Helena, and would have been there now, but for us. I believe that the missionary spirit, to a large degree, has been the impulse which has brought us to Montana.”

In a subsequent letter, written to one of our corresponding members, Mr. Crittenden says:

“This enterprise, viewed from the standpoint of a protestant evangelist, is eminently a desirable one for the cause of Christ, but one requiring pecuniary means, with wisdom and perseverance on the part of its agent, and, also, the smile of Heaven. Look at some facts bearing upon the case: Out of a population of 25,000, say there are 600 families, and 7,500 females. These are



principally found in some seven small mining towns, of which Helena is the commercial center, at present, and has perhaps 300 of these families, and is likewise among the oldest of these towns. At that place, the Romanists have their 'Sisters' School, St. Vincent's Academy,' and into it they have gathered eighty pupils, girls and young ladies, from the other towns, ranches and mining camps, and a large proportion of these pupils are sent from Protestant homes, because this is the only opportunity to give that culture to the children, which parents desire, and which the nuns promise. Our Bozeman is a town of, say 50 families, and 300 or 400 inhabitants. Here there are, this winter, about forty-five children in the public school, and fifteen in my daughter's, of which I am nominally the head, and in which I teach every day. Seven of the pupils of her school either have been, or were planning to become pupils of the 'Sisters' school at Helena. My daughter has five music pupils, getting the privilege to teach them upon pianos in private houses. Our school is opened in the morning by reading the Bible and prayer, and closed at evening by repeating in concert a passage of Scripture which has been read from the blackboard during the day. On the Sabbath, Miss Crittenden teaches a class of eight young ladies, who love her very much, and are much interested in their Bible lessons. If you

will supplement her salary, or secure a supplement to it, as you so kindly propose to do, you will comfort and strengthen her and us in the work."

At a meeting of the officers of our society, in February last, at which the above letter was read, it was decided to send \$100 to Miss Crittenden, to aid her in the good work she is beginning, and the Ladies' Board of Missions, of New York, gave \$200, sending the whole together through their society. Miss Crittenden thus acknowledges the receipt of this contribution, in a letter dated March 1st, 1873:

"I received, a few days ago, a letter from Mrs. Prentice, Secretary of the Ladies' Missionary Society, of New York, enclosing a check of \$300, for the sustaining of our school for the present year, \$100 of which, Mrs. Prentice informed us, comes through the Ladies' Union Mission School Association, of Albany, N. Y. Please accept my heartfelt thanks, for yourself and the ladies whom you represent, for this generous and timely aid. Should we really succeed in founding a school of the character we wish, the being able to furnish it with books and apparatus as you suggest, would certainly be a great aid, and were we able thus to offer to loan or rent books for the use of pupils, many would feel it a great advantage where the price of books is so great as to be felt quite a tax. The district

school of this place has just closed its winter session, and we have the promise of quite an increase of numbers in a week or two."

The following extracts from a letter written by Rev. Mr. Frackelton, pastor of the newly organized Presbyterian church at Bozeman, may be of interest, as connected with this subject. On Feb. 8th, 1873, he writes from Bozeman:

"This is probably the most beautiful little village in all Montana. It contains a population of from 700 to 800 inhabitants, in summer; probably 100 to 200 less in winter, caused by the leaving of traders, who spend the winters in the mountains. Located at the head of one of the largest valleys in the mountains, it is the grain market for the supply of Fort Ellis, a government post about two miles and a half distant from Bozeman, at the mouth of the Bozeman Pass, where are constantly kept from four to six companies of soldiers, who depend for all the religious instruction which they get, upon this place. About one mile farther is another passage way through the mountains, called 'Rocky Canon,' one of the most romantic places which it has ever been my privilege to visit. During the past year, the growth of this place has been very rapid. From here all the expeditions to the Yellowstone either make their start or end their journey. This is the gateway to the 'Geyser Land,' as we call it, which lies only about sixty



miles distant, and to which place tourists from all parts of the world are destined to wend their way, as soon as convenient and comfortable transportation shall be opened up. Such is Bozeman's future, lying with a snowy range of mountains for a background, and a high valley containing its thousands of acres of tillable land, much of which is already in cultivation, stretching away before its feet for forty miles.

"Upon first coming here, the need of a good Protestant school was felt. After some correspondence with Bro. Crittenden, a member of our Presbytery, he decided to come and make an effort to start a school of high grade, as he was unable, on account of ill health, to continue in the pulpit. He came and started, and has met with considerable encouragement, yet the school is not self-sustaining, nor can it so be made for several years yet. That it will become so eventually, in the providence of God, there can be no doubt. For this school we need a building and many appliances, but Bro. C., together with his daughter, are faithfully working and waiting God's own time. Too much credit cannot be given to them for their perseverance under difficulties. They have labored on, praying and hoping for better times, which I believe will come."

This testimony is interesting, and reliable as coming from one who is living in the place,

and knows all the circumstances. The aid already sent to Miss Crittenden, will enable her to carry on her school successfully, for this year at least.

We have lately had another application of the same nature as the one from Mr. Crittenden. It is to aid in establishing a school in Missoula, in Montana territory, an important point on the proposed route of the Northern Pacific R. R., the point where the railroad after passing down the Deer Lodge, and Hell Gate rivers, forks,—one branch going down the Columbia, to Portland, Oregon, and the other across through Puget Sound. It is now a small frontier village, but is destined to be a large thriving inland city, and needs a christian school. The lady who contemplates opening a school in this place, is Miss Cornelia P. Sims, who has been engaged in teaching in the town of Pioneer, Montana. In reference to this project, the Rev. Sheldon Jackson, thus writes, on March 12th, to one of our members.

“I have been acquainted with Miss Sims, for over six years, and know her to be a superior person, and an earnest christian, and self-reliant woman. If I understand Miss Sims’ proposition, it is that she will establish a school for the Ladies Missionary Union, at Missoula, for \$100 per month; that she will obtain as much of that as she can from tuition fees; the balance

to be supplied from the 'Ladies Society.' She will also, under your direction, interest the friends of the movement at Missoula, to secure at the right time, lots, or land for the purposes of the association."

Miss Sims writes as follows in her letter to Mr. Jackson, which he encloses to us.

"I have thought over the proposition you have made me, and have concluded to undertake the work. I cannot leave this place till the last of May, as I have agreed to stay till then; by that time I think there will be a good opening for a select school at Missoula. There is a lady there now teaching the public school, but the term will soon close, and she is going east. There is a gentleman there also teaching a select school, but he is so dissipated that the people want to get rid of him."

It seems important under the circumstances that Miss Sims, should be enabled to start her proposed school as soon as she can leave Pioneer. It is now for our Society to consider whether we shall aid in this work by helping this teacher who seems so earnest, and so ready to help herself as far as she can. The "Ladies Board of Missions" of New York, will probably aid in the work, and will be glad to have us co-operate with them.

In thus reviewing our work of the past year, we would here say a few words in regard to our



Memorial Fund (which, though not strictly belonging to our Society, is under its care and direction.) We have now in this fund, one thousand dollars, and also \$50 subscribed toward the second; as we desire to raise two thousand dollars for a permanent fund, and hope to do so during the next fiscal year. The object of this fund is to secure to the graduates of the Naval and Military Academies at Annapolis, and West Point, *perpetually* the annual presentation of a valuable book, which will be an essential aid to them in forming a high standard of christian character. We propose also to present to the young officers going from West Point to frontier posts where there are no chaplains, such evangelical works, (including volumes of sermons and books of prayer and praise,) as will enable them to assist in conducting public service on the Sabbath. In reference to this fund and its objects, we would present the following extracts from a letter from Gen. Patrick, so well known to many of us, as a gallant soldier and earnest christian. Gen. Patrick, says:—

“That feature of your work which relates to the young graduates, I feel particularly interested in. In former years, and until the late civil war, no real interest was taken by christians, as such in the Regular army, and on graduating, the young officers were sent to live among savages beyond civilization, and without

any of the restraints of civilized life; what wonder that many yielded to the temptations around them? Again in regard to Sabbath services, my own experience, near forty years ago, as a subaltern, proved that large congregations, made up of voluntary attendants from garrison and citizens living near, could be kept up during six months of the year, when no minister or missionary could reach us; while in after years when in command of large bodies of troops, the men were always anxious for union services, (massing brigades,) where well known officers addressed them with far greater effect than the regimental chaplains, from the fact, I suppose, that officers know better how to address soldiers, and because the soldiers are very apt to regard the chaplains as paid performers. The moral power and influence of one sound, judicious, warm-hearted, christian officer of the line of the army, is worth a dozen chaplains."

From the recent annual report of the United States Military Post Library Association, we make the following extracts.

"The need of such work is not generally understood among our citizens; "are there not army chaplains," it is asked, whose whole business it is to care for the spiritual welfare of our troops; yes, one chaplain to each regiment, some thirty in all, and the men all scattered in

garrisons of a company or two among some three hundred posts; not over ten per cent therefore of our military stations have the advantage of a religious guide or teacher, surely here is a field for christian sympathy and help; but this is not all. The posts are most of them in the remotest and most desolate parts of our territory. In lonely wastes among the Indians, amid the snows of Dacotah, the barren plains of New Mexico, or the ice and seals of Alaska. Even at the mouths of our eastern harbors, near to towns indeed, but shut off from the activities of men, the garrison life has the monotony and dullness almost of a distant frontier post. The human mind must have occupation, and so vile papers, cards, and, whenever possible, drink, are eagerly seized upon to fill the vacant hours."

In concluding this report, which is already much longer than, in the beginning, it was intended to be, we cannot but refer to the encouragement we have in our work, from letters recently received from New Mexico, showing that our endeavors to establish christian schools at Santa Fé, and Las Vegas, have not been in vain. We aided this mission to Santa Fé under our first organization three years ago, and they have now a flourishing school, and have purchased a valuable property for church and school purposes, thus securing a foothold for protes-



tanism, and a center of influence in this uncivilized part of our country. Most of our present members remember the interest we took especially in the earnest labors of the Rev. Mr. Annin, the missionary to Las Vegas, and we also aided in the education of his daughters. At this place a school has now been established which numbers sixty pupils, and a church building is nearly completed. The following extracts from a letter from Mr. Annin, dated Feb. 13, show a very encouraging state of things. He says:

“It seems to me very clear that the influence of this mission here in Las Vegas, is increasing month by month. I am much mistaken if it is not decidedly and perceptibly greater now than at any previous time; our school is larger than it has ever been before; we have sixty pupils, and the average attendance now for two or three weeks has been fifty-five. The pupils I think, show more interest than ever before; there is more punctuality and regularity of attendance; there are seldom less than forty present at the reading of the scriptures and short prayer; several of the pupils keep their seats during recess, and during the hour at noon, and keep on with their lessons or read; a number of our pupils are almost full grown, and in a very short time will be men and women, and they cannot but be friends of schools and educa-

tion, and friends I think of us and our work. Our daughter works hard, I think *very* hard in the school, and I think she is successful in teaching and in drawing the pupils to her. For weeks past our younger daughter has also been obliged to be in the school some two hours every day.

Another indication of the increased strength of our position and work here, is the apparent appreciation of what we are doing, and interest in it in the community. I think our church building, now so nearly finished, pleases the people. It is an ornament to the place, and would be to any place, at least in New Mexico. The attendance upon the Sabbath services and Sunday school is increasing, and a number of pupils now come in and we read the New Testament together. The applications for Bibles and other books are more frequent, and I am now in great need of a supply of books from the Tract Society, and must write for them soon."

We would here desire to acknowledge gratefully the obligations we are under to those kind friends of our Society, who have aided us in the prosecution of our work, especially Messrs. Hatch & Co., of New York, who generously presented to us an elegantly engraved receipt to be used by our treasurer; and Mr. Gavit, of Albany, for his kindness in finishing and forwarding our certificates of Life Membership.

During the past year, as we have seen by the review we have just made, we have aided in promoting christian work in four of our great territories; Arizona, New Mexico, Colorado, and Montana.

Encouraged as we have been in the past, may we not work on with greater diligence through the coming year, in the broad fields that are opening before us; let us be ever ready, as far as lies in our power, to lend a helping hand to those who are endeavoring to extend the kingdom of our Lord and Saviour, assured that even the humblest service rendered for His sake, is known and valued by Him.

MRS. FREDERICK TOWNSEND.

*Secretary of the*

LADIES' UNION MISS. SCHOOL ASSOCIATION.

Albany, April 15th, 1873.



## TREASURER'S REPORT,

*For Year ending April 15, 1873.*

## RECEIPTS.

Balance on hand.....	\$41 05
Received from Mrs. Robert Townsend...	50 00
“ “ Mrs. F. F. Thompson.....	50 00
“ “ Mr. Isaac Sherman.....	50 00
“ “ Mrs. Stephen Van Rens- selaer.....	25 00
“ “ Mrs. Sheldon Collins.....	25 00
“ “ Mrs. Joel Rathbone.....	25 00
“ “ Mrs. Frederick Townsend	25 00
“ “ Mrs. Howard Townsend..	25 00
“ “ Mrs. Alf'd Van Santvoord	20 00
“ “ Mrs. Maurice E. Viele....	10 00
“ “ Mrs. Charles B. Lansing..	10 00
“ “ Mrs. Samuel Ransom....	10 00
“ “ Mrs. Joel R. Reed.....	10 00
“ “ Mrs. Edward Reed.....	10 00
“ “ Mrs. Chauncey P. Wil- liams.....	10 00
“ “ Mrs. Douw.....	10 00
“ “ Mrs. Abbe.....	10 00
“ “ Mrs. Townsend Lansing..	10 00
“ “ Mrs. Robert H. Pruyn....	10 00
“ “ Miss Susan Lansing.....	10 00
“ “ Mrs. J. H. Stout.....	10 00
“ “ Miss E. A. Blakeslee,....	10 00
“ “ Mrs. James B. Kelley....	10 00

Received from Mrs. Volckert P. Douw...	\$5 00
“ “ Mrs. Cady.....	5 00
“ “ Mrs. Maria C. Nott.....	5 00
“ “ Miss Eliza Thomas.....	5 00
“ “ Mission Box from Miss Helen M. Paige.....	5 60
“ “ Mission Box from Mr. G. P. Jackson.....	2 50
“ “ “Willowbrook,” through Mrs. Townsend.....	6 00
“ “ Miss Mary Fletcher.....	3 00
“ “ Mrs. D. F. Bonner.....	2 00
“ “ Mrs. E. A. Hannah... ..	1 00
“ “ Mrs. Thomas Browdie...	1 00
Interest.....	2 48
	<hr/> \$519 63

## DISBURSEMENTS.

April 19th, to Mrs. Martin, toward the purchase of books.....	\$30 00
June 12th, expenses of printing report of year 1871.....	50 00
June 12th, expenses of printing report for year 1872.....	46 50
June 26th, to Mrs. James L. Graham, for articles supplied the box sent to Mrs. Stout.....	9 13
June 29th, Clocks for same box.....	9 00
July 2d, to Mr. J. H. Stout, to defray ex- penses of transportation of Mission box.....	75 00

Oct. 23d, toward Communion Service...	\$25 00
“ 23d, “ salary of the teacher at Taos.....	75 00
March 7th, to Mrs. J. L. Graham, for the School at Bozeman.....	100 00
	<hr/>
	\$419 63
	<hr/>
	\$519 63
	419 63
	<hr/>
Balance in Treasury.....	\$100 00

### MEMORIAL FUND REPORT.

Balance in Treasury.....	\$795 00
Received from Mrs. E. T. T. Martin....	25 00
“ “ Mrs. M. E. Hanford.....	25 00
“ “ Mr. Fred'k Townsend...	20 00
“ “ Mr. Ives .....	50 00
“ “ Mrs. Grenville Tremain.	10 00
“ “ Mrs. Burger.....	10 00
“ “ Mrs. Churchill.....	10 00
“ “ Mrs. Capt. Ernst.....	10 00
“ “ Gen. E. Upton.....	100 00
Interest.....	36 03
	<hr/>
Total.....	\$1,091 03
Expended to purchase books for the Graduating Cadets of the Naval Academy.....	50 00
	<hr/>
	\$1,091 03
	50 00
	<hr/>
Balance on hand.....	\$1,041 03



## MEMBERS ADDED DURING YEAR 1872.

## LIFE DIRECTORS.

Mrs. A. E. Ernst,.....West Point, N. Y.

Mrs. M. E. Hanford.....

Mrs. Henry R. Pierson.....Albany, N. Y.

## LIFE MEMBERS.

Mrs. Abbe.....Albany, N. Y.

Mrs. Townsend Lansing..... “ “

Miss Helen M. Paige..... “ “

Miss Mary Anna Reed..... “ “

Miss Fannie H. Williams.....Salem, “

Miss E. A. Blakeslee.....Canastota,“

Mrs. Burger.....West Point,“

Mrs. J. H. Stout.....Arizona.

202





304

**What must I do to be saved ?**

ZI SITCHKAIAME HINOME TAWA ENETCHASHE-NISHE, HEA  
TAWA NUTTASINISHE ?

**BELIEVE on the LORD JESUS CHRIST,**

SHOHIMATE hish ome JESU CRISTO ekutsanshe,

**AND THOU shalt BE saved**

she hea Tawannutasho HISH O ME.

ANNUAL REPORT

OF THE

*Ladies Union Mission School*



*Association.*

1874.



207

308  
“The wilderness and the solitary place shall be glad for them ; and the desert shall  
rejoice and blossom as the rose.”—ISAIAH XXXV, 1.

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2  
SECOND ANNUAL REPORT

OF THE

LADIES' UNION MISSION SCHOOL



ASSOCIATION.

1874.

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PUBLISHED FOR THE SOCIETY.

1874.

# MISSIONARY TEACHERS,

*In correspondence with and aided by this Society*

MRS. J. H. STOUT, }  
MRS. C. H. COOK, }

Gila River Reservation, Arizona.

MISS CRITTENDEN,

Bozeman, Montana.

MISS CORNELIA P. SIMS,

Missoula, Montana.

MISS LAURA ANNIN,

Las Vegas, New Mexico.

## TO OUR FRIENDS AND SUBSCRIBERS:

To carry on our work successfully, we ought this year to raise two thousand dollars, and we earnestly appeal to all who review the report of what we have attempted to do, to lend a helping hand in this labor of love, by sending a contribution of from one to five dollars, and endeavoring to interest others in this Mission work, remembering: "that He that soweth bountifully, shall reap also bountifully."



# OFFICERS AND MEMBERS.

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Mrs. VOLKERT P. DOUW.

## VICE-PRESIDENTS.

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Mrs. C. P. WILLIAMS.

Mrs. ROBERT TOWNSEND,

Mrs. HOWARD TOWNSEND.

## CORRESPONDING SECRETARY.

Mrs. FREDERICK TOWNSEND.

## TREASURER.

Mrs. JAMES B. KELLEY.

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Mrs. J. B. Wheeler, . . . . .	West Point, N. Y.
Mrs. M. M. Alexander, . . . . .	St. Louis, Mo.
Mrs. Edward Austen, . . . . .	Orange, N. J.
Mrs. J. H. Stout, . . . . .	Arizona.

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Mrs. Paul F. Cooper, . . . . .	" "
Mrs. V. P. Douw, . . . . .	" "
Mrs. Maurice Viele, . . . . .	" "
Mrs. Charles B. Lansing, . . . . .	Albany, N. Y.
Mrs. Grenville Tremain, . . . . .	" "
Mrs. Robert H. Pruyn, . . . . .	" "
Mrs. David I. Boyd, . . . . .	" "
Mrs. Townsend Lausing, . . . . .	" "

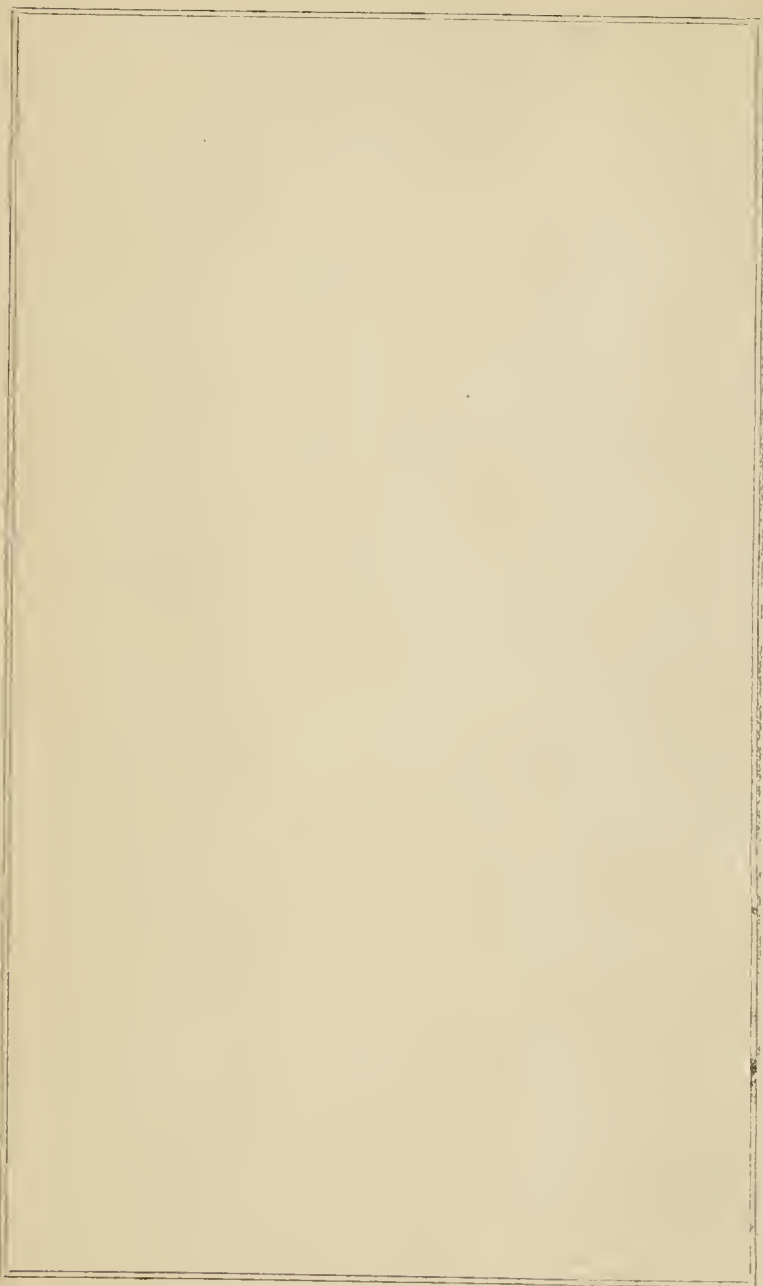
## LIFE DIRECTORS.

Mrs. Frederick Townsend, . . . . .	Albany, N. Y.
Mrs. Joel Rathbone, . . . . .	" "
Mrs. Robert H. Pruyn, . . . . .	" "
Mrs. Rufus Clark, . . . . .	" "
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Mrs. Columbus Delano, . . . . .	Washington, D. C.
Mrs. E. T. Throop Martin, . . . . .	Willowbrook, N. Y.
Mrs. Theo. E. Rogers, . . . . .	Cazenovia, "
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Mrs. A. J. Alexander, . . . . .	New Mexico.
Mrs. Robert Townsend, . . . . .	Syracuse, N. Y.
Mrs. Stephen Van Rensselaer, . . . . .	Albany, "
Mrs. Howard Townsend, . . . . .	" "
Mrs. Sheldon Collins, . . . . .	" "
Mrs. Paul F. Cooper, . . . . .	" "
Mrs. Wm. Kidd, . . . . .	Rochester, N. Y.
Mrs. Geo. W. Hatch, . . . . .	New York.
Mrs. W. D. Hatch, . . . . .	" "
Mrs. M. M. Austen, . . . . .	" "
Mrs. Samuel Colgate, . . . . .	" "
Mrs. Bradley Martin, . . . . .	" "
Mrs. F. F. Thompson, . . . . .	Canandaigua.
Mrs. Urania E. Nott, . . . . .	Schenectady.
Mrs. Harriet M. Townsend, . . . . .	Syracuse.
Mrs. A. E. Ernst, . . . . .	West Point.
Mrs. A. Van Santvoord, . . . . .	Albany, N. Y.

## LIFE MEMBERS.

Mrs. Charles B. Lansing, . . . . .	Albany, N. Y.
Miss Bertha Prentice, . . . . .	" "
Mrs. Joel R. Reed, . . . . .	" "
Miss Susan Lansing, . . . . .	" "
Mrs. Maurice E. Viele, . . . . .	" "
Mrs. S. C. Hanford, . . . . .	Brooklyn, L. I.
Mrs. David I. Boyd, . . . . .	Albany, N. Y.
Mrs. Grenville Tremain, . . . . .	" "
Miss Kate Van Santvoord, . . . . .	" "
Mrs. Samuel Pruyn, . . . . .	Yokohama, Japan.
Mrs. Elizabeth P. McClure, . . . . .	Albany, N. Y.
Mrs. John Norton, . . . . .	" "
Mrs. H. TenEyck, . . . . .	Cazenovia, "
Mrs. S. M. Dickson, . . . . .	Westchester, Penn.
Miss Abby Lansing, . . . . .	Albany, N. Y.
Miss Sarah Van Santvoord, . . . . .	" "
Miss Lizzie Boyd, . . . . .	" "
Miss Lilly Reed, . . . . .	" "
Mrs. Coleman, . . . . .	Canandaigua, "
Mrs. Laura H. Griswold, . . . . .	Auburn, N. Y.
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Miss Eliza B. Thomas, . . . . .	New York.
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Miss Lizzie Rogers, . . . . .	Cazenovia, "
Mrs. John Taylor Cooper, . . . . .	Albany, "
Mrs. C. P. Williams, . . . . .	" "
Mrs. Volkert P. Douw, . . . . .	" "
Mrs. V. D. P. Douw, . . . . .	" "
Mrs. A. W. Barney, . . . . .	New York.
Mrs. Thos. H. Ruger, . . . . .	West Point.
Mrs. R. Churchill, . . . . .	" "
Mrs. J. B. Wheeler, . . . . .	" "
Mrs. Robert Hall, . . . . .	" "
Miss Sara K. Upton, . . . . .	" "
Mrs. Henry R. Pierson, . . . . .	Albany, N. Y.





## CONSTITUTION.

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ARTICLE 1. This society shall be called the Ladies' Union Mission School Association.

ART. 2, The object of this Association shall be to aid in promoting Christian knowledge in destitute places in our own country, and to co-operate in this work with the chaplains and officers of the U. S. Army and Navy stationed on our frontier; to assist missionaries already established, to help mission schools, and to engage in any other pioneer work.

ART. 3. The payment of \$50 shall constitute a Life Director; \$10 a Life Member, and any person may become a member by the payment of \$3 at one time or one dollar *annually* for three consecutive years; a contribution of \$25 for two consecutive years shall constitute a Life Director.

ART. 4. The officers of this Association shall consist of a President, one or more Vice-Presidents, a Secretary and a Treasurer, to be chosen annually by the members from their

own number. Any matters requiring consideration shall be decided by a meeting of the members and a vote of those present.

ART. 5. Five members of the society present shall constitute a quorum.

ART. 6. This society shall hold a Quarterly Meeting on such day of the month as may be appointed ; an Annual Meeting the third Monday in April, and occasional meetings may be called by the President as business may require.

ART. 7. The President shall preside at all the meetings of the Society, or in case of her absence, one of the Vice-Presidents shall take her place. In case they are all absent, a President shall be appointed pro tem.

The Secretary shall keep the minutes of the meeting, conduct the correspondence of the Association, notify meetings and present the Annual Report.

The Treasurer shall receive all the moneys of the Association record the names of the subscribers, shall send the sums designated to their destination, and have official charge of all financial papers. She shall also make an annual report of all the moneys received and disbursed.



## SECRETARY'S REPORT,

*Presented at the Annual Meeting, April 15th, 1874.*



The time of our regular Annual Meeting at Albany having again arrived, we would present to our friends and contributors a simple statement of the work which has been accomplished during the past year, in the various missions in which we are interested; and though our work be a very small and lowly one, yet we trust that it is not without value in the eyes of Him who has told us that even "a cup of cold water" given in His name, is not without its reward.

In regard to the mission to the Pima and Maricopa Indians at the Gila Reservation, we are glad to be able to report the arrival of the missing box, which was so long delayed at San Francisco on its way to the Missionaries there. It came safely at last, and proved greatly serviceable.

It may be remembered that in our last report we spoke of the sum of \$5,000 granted by the Government to build the school-houses needed at the Reservation. In reference to this, Mr. Stout, the U. S. Indian Agent, writes in his annual report for 1873, as follows:

"About the time of completing my last report, I received from Dr. H. Bendell, the

a young ladies' school at Bozeman, Montana Territory, by the Rev. Mr. Crittenden and his daughter, and that we had given Miss Crittenden \$100 to assist in organizing this school. It seemed to us a real mission work to aid this school, as it is the only Protestant school of any importance in that Territory, and before it was opened, the only means of education for the daughters of the settlers, was the Roman Catholic school of Helena. Bozeman is also a place of considerable importance, and a centre of influence. In point of population and business, it is the third town in the Territory. It is situated on "a level plain, a few miles "from the East Gallatin River; has broad "streets, and is rather compactly built of both "wood and brick. It has a flourishing trade "with the surrounding country through Fort "Ellis and the Crow Indians, and will feel the "effects of the approach of the Northern Pa- "cific at a much earlier date than any other "town in the Territory. The trade with the "Yellowstone country is also becoming impor- "tant."

In first commencing her school, Miss Crittendent experienced great difficulty in getting suitable school books, and at the solicitation of one of our members, Mr. Henry Ivison, (of the house of Ivison, Blakeman, Taylor & Co., publishers, New York,) generously donated to the school at Bozeman, books to the value of \$102; our Society donating also an equal amount. These books were sent, and

arrived safely in Bozeman, giving great pleasure to Miss Crittenden, who thus writes in a letter to one of our corresponding members, dated August 4th, 1873.

"Many, many thanks for the books, and all your help and interest, and excuse that we are obliged to draw so heavily on your christian generosity, but we feel that this is for your sakes as well as ours, since we work together for the Master."

Another very pressing want of the school was a piano, for the use of music pupils, as Miss Crittenden found it necessary for the successful prosecution of the work already commenced to offer musical advantages to her pupils.

At a meeting of our Society, in September 1873, we resolved to pay \$100 as the first instalment of the purchase money of a piano, as it was important that it should be sent at once, in order to reach Bozeman before winter. An arrangement was made with the Agent for Steinway's pianos, who agreed to let us have a fine instrument at the whole-sale price, \$325, which, with the cost of boxing, \$5, made the whole amount \$330, from here.

The piano was sent, and reached Bozeman safely on the 28th of November, 1873. In a letter dated November 29th, Miss Crittenden says:

"Our piano came in good order yesterday morning. We all feel that it is a beautiful in-



strument, both in outward appearance, and when tried by the old-fashioned test, 'Handsome is that handsome does,' for it responds readily to our moving touches, with full, rich, and sweet tones. We were surprised that it did not need tuning, after its long trip.—Many thanks for this valuable helper in our work, and I trust we may be able to give an account of stewardship for all the kindly provision that is made for us.

We have also, during the year, been able to render some assistance to Miss Sims, a lady who has just opened a school in Missoula, Montana Territory, and who was greatly in need of assistance. At our Fall meeting, on the 15th of November last, we resolved to send to Miss Sims school books and maps to the amount of \$20, and also one hundred dollars in money. It will be seen by the following letter to our Treasurer, that the gift was highly appreciated:

MISSOULA, Dec. 12, 1873.

*My Dear Mrs. Kelley:*

Your kind, christian letter, containing a draft for one hundred dollars, was received last evening. Language cannot express my feelings of gratitude to you and the ladies of your Society, for your kind sympathy and generous donation. Please return to them my sincere thanks, and assure them of my high appreciation of their favor.

I received a bill of lading of the maps and books sent from the house of A. S. Barnes & Co. They were shipped Nov. 29th, but will not be here until Spring, as they cannot get from the Railroad to this place before that, unless they come by express, and that would be so very expensive. My pupils are rejoicing with me at the prospect of receiving them—we have needed them so much and so long; they unite with me in sending many thanks.

We that are laboring in this isolated Territory have much to discourage us, but the Master is with us, and has he not said, "If ye sow, shall ye not reap?" I look anxiously forward to the time when a *minister* shall be sent into the field. It is so hard to accomplish good where there is no religious influence thrown around.

Hoping to hear from you again, I am your grateful friend,

(Signed,)

CORNELIA P. SIMS.

Miss Sims is located at an important point in Montana, and we are sure that she is doing a pioneer work of great importance in the cause of religion and education.

We would here mention the great pleasure we enjoyed at our Fall meeting, in listening to the Rev. Sheldon Jackson, Superintendent of Missions of the Presbyterian Church, who, being in this part of the country, kindly arranged to be with us at that time. His interesting

As our name "Union" implies, we are a Society composed of members from all the Evangelical Churches, and not connected with any church organization; but are simply a company of women associated together in working for our common Lord and Master, and seeking to do good in a very humble manner, by aiding in establishing schools and churches in the frontier States and Territories of our country, and helping by contributions of clothing, books, &c., those already established.

Some of our members connected with the army, have represented to us the need that exists at most, if not all, of the Military Posts, of schools for the children of the soldiers, both for religious and secular instruction, and of Industrial Schools, where the wives, as well as the daughters of the soldiers, can be instructed in sewing and other branches of household industry; and the good thus accomplished, would, we venture to say, extend in time to the soldiers themselves. The children of the white settlers near the Frontier Posts, and in some instances those of the Mexican and Indian population might be gathered into these schools, and thus a real missionary work be done. We are persuaded that at most of the Military Posts there are christian women who would gladly undertake such work for the Lord's dear sake, and to them we would earnestly offer our sympathy and co-operation.

The "United States Military Post Library Association," doubtless well known to you,



have most kindly offered to send for us, free of expense on our part, anything necessary for the use of such schools; and we therefore will be glad to send to those who may desire them, books for secular and Sunday-schools, picture cards, maps, and any aids of that kind that we can procure. We will also assist in furnishing materials for sewing in the Industrial Schools, and will have the clothing cut out if desired.

The accomplishment of this work will be a heavy tax upon our fund; we therefore invite the ladies at this Post, as well as others, to become members of our Society by the payment of the annual fee of one dollar (\$1.00.)

All who desire to become subscribers to our Society, may send their remittances to our Treasurer, Mrs. James B. Kelley, No. 244 State street, Albany, N. Y., and for further information in regard to the work proposed, they are requested to correspond with the undersigned, the Secretary of the Ladies' Union Mission School Association.

MRS. FREDERICK TOWNSEND,  
No. 3 ELK ST., ALBANY, N. Y.

Albany, Nov. 18, 1873.

We cannot better illustrate the work which we desire to aid at Military Posts, than by giving an account of the labors of one of our correspondents at a Garrison in a distant Territory.

Among the books which were presented to our Society for distribution in the army, there

were several which were taken to the far west, and were most acceptable to the officers and soldiers there. In one of the Garrisons a lady invited the soldiers to form a Bible class, and undertook herself to teach it. She soon became interested in her scholars, and when one of the soldiers was obliged to go to the Hospital, she visited him and gave him books to read. Among them was one entitled "Helena's Household," which deeply interested the young man. After a few days he returned it to the lady with a letter, from which we make the following extract:

"FORT ——— NEW MEXICO, Feb. 4, 1874.

"MY DEAR FRIEND:

I send you these few lines to let you know that your earnest prayers have been answered by our Heavenly Father. Oh, rejoice and be exceeding glad, for my heart rejoices in the name of the Lord. You do not know how happy I am to-day; I feel that God has received me 'just as I am,' without one single plea, only that I was a wretched sinner; everything to-day seems so calm and placid after the misery I have suffered for several days.— I do long to pour out my heart to you.— All I now ask is strength to discharge every duty from hour to hour, from day to day. That book you sent me last evening, I devoured, as a starving person would food. It brought me peace at last. How, oh how am I ever to repay you for such gracious kindness?

I read it through and finished it between two and three o'clock in the morning. Day broke into my heart before the night gloom of Heaven passed from the slumbering earth."

This letter was soon followed by a second and a third, expressing the deepest conviction of sin, and an earnest desire to be a christian. An interesting work of grace is now in progress at that Post. The communion has twice been administered in the course of a few months, and there is there the nucleus of a christian church. Let us humbly and prayerfully, but with true earnestness, prosecute this important work—a field upon which no other Society has entered. Let us endeavor to secure donations of such standard christian work as are calculated to lead those minds, far removed from such means of grace as we enjoy, out of nature's darkness into the marvelous light of the Gospel.

### ACKNOWLEDGMENTS.

In concluding our report, we would acknowledge our obligations to Mr. Henry W. Dwight and the Express Co. for their kindness in searching for and forwarding our box, which was delayed so long in San Francisco, and which finally reached its destination on the Gila River in safety:

Also to Mr. Henry Iverson, for his generous gift of \$102 in school books, for the school at



Bozeman, under the care of Miss Crittenden.

We would also gratefully acknowledge the following donations of books for distribution in the Army and Navy :

From Mr. Robert Carter, valued at,	\$35.00
“ Pres. Board of Pub’n, “ “	30.00
“ Putnam & Co., “ “	7.00
“ Am. Tract Society, “ “	15.00
“ A. D. F. Randolph, “ “	12.00
“ A. S. Barnes & Co., “ “	15.00
	<hr/>
	\$114.00
Making, with Mr Ivison’s gift,	102.00
	<hr/>
A total of	\$216.38

These books have been distributed as follows :

To graduates at West Point, value,	-	\$60.00
Hospital and S. S. at do	“	- 25.00
Sent to Military Posts,	“	- 8.00

The remainder are still on hand for future distribution.

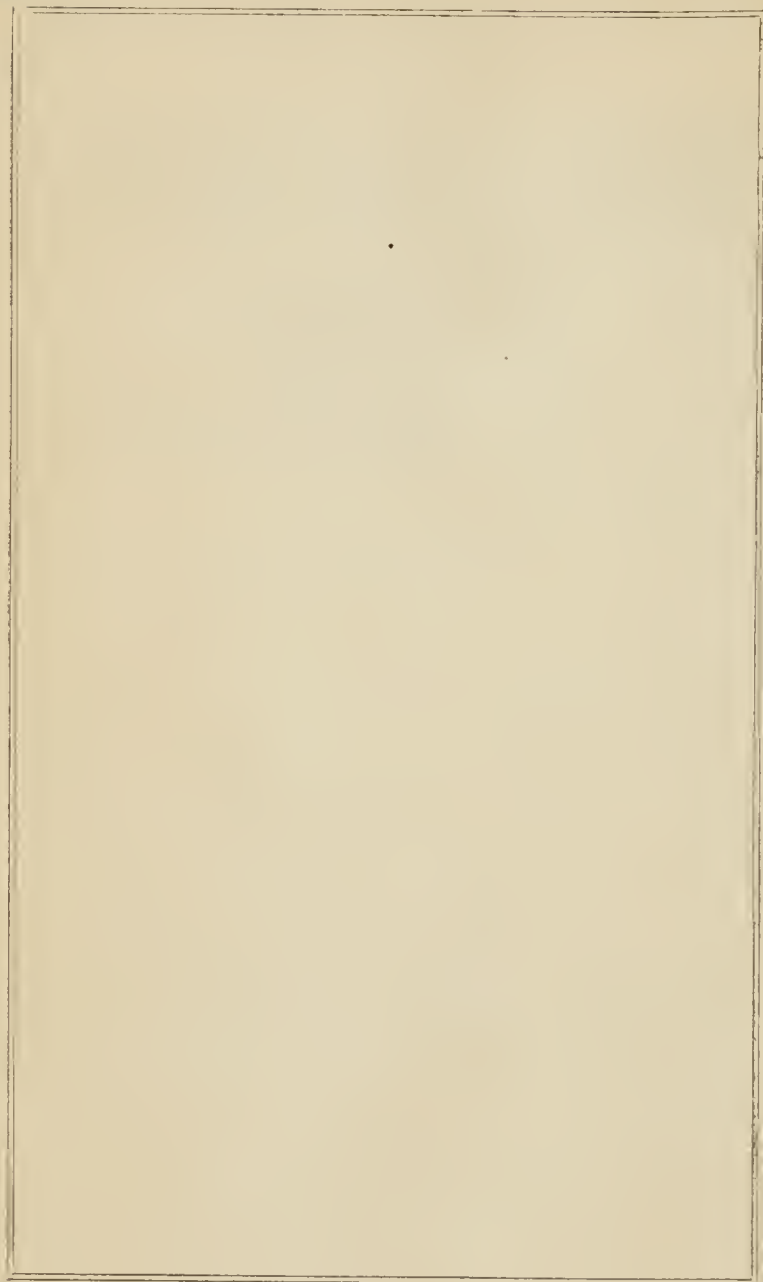
We would present our thanks to Mr. Gavit, of Albany, for kind service generously rendered, and to Mr. Warner D. Hatch, of New York, for his kindness in Lithographing, free of expense, the circular letter to the Military Posts. These favors are both additional kindnesses to the many which they have already shown us.

In conclusion, we would thank God for the past, and take courage for the future. On

every side, in our vast country, fields are whitening to the harvest, and though our work be humble and the obstacles great, still we have the same promise that "in due season we shall reap, if we faint not."

"Let us, then, be up and doing,  
 With a heart for any fate ;  
 Still achieving, still pursuing,  
 Learn to *labor* and to *wait*."

MRS. FREDERICK TOWNSEND,  
 Albany, April 15, 1874. Sec'y.





# TREASURER'S REPORT.

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## REPORT OF MEMORIAL FUND.

### RECEIPTS.

Balance on hand .....	\$1041 03
Received from Mrs. Robert Townsend,.....	35 00
“ “ Mrs. Joel R. Reed,.....	10 00
“ “ Miss Susan Lansing,.....	10 00
“ “ Mrs. David I. Boyd,.....	10 00
“ “ Mrs. Oswald P. Ernst,.....	10 00
“ “ Mrs. Sophia Beach,.....	5 00
“ “ Miss. Sara K. Upton.....	5 00
	<hr/>
	1126 03
Received from Ladies Union Mission School Association,.....	37 60
“ “ Mrs. Joel Rathbone,.....	25 00
“ “ Mrs. Howard Townsend,.....	20 00
“ “ Mrs. C. B. Lansing,.....	10 00
“ “ Mrs. Joel R. Reed,.....	10 00
“ “ Mrs. E. T. T. Martin,.....	10 00
“ “ Mrs. Fred'k Townsend,.....	5 00
“ “ Mrs. Edward Reed,.....	5 00
“ “ Mrs. Douw,.....	5 00
“ “ Interest,.....	5 82
“ “ A friend,.....	1 37
	<hr/>
	1261 18

### DISBURSEMENTS.

April 26, 1873.—Paid Mr. R. C. Morse of Young Men's Christian Association New York, for the purchase of Books for the Naval Cadets,.....	\$46 18
Nov. 6, 1873—Paid Mrs. Martin for exchange on Books,...	15 00
March 9, 1874. —Paid Rev. Samuel Hall, in trust for Naval Academy,.....	600 00
April 16, 1874 —Paid New York Tract Society in trust for Military Academy of West Point.....	600 00
	<hr/>
Total expenditures,.....	1261 18
Total Receipts,.....	1261 18

MRS. JAMES B. KELLY,  
Treasurer.

### MEMORIAL FUND.

In the year 1870, the death of a dear friend intimately associated with the members of this Society, awakened a desire to perpetuate the work of distributing christian books among the young officers of the Army and Navy, which she had commenced and in which her heart was deeply interested. It was proposed to raise a *perma-*

ment fund, the interest of which should be appropriated annually to the purchase of books for presentation to the members of the graduating classes of the Naval and Military Academies, in the hope that this expression of christian interest in the welfare of the young officers, might prove to them a "help heavenward." The first contributions to this fund were made in the summer of 1870. Since that time additional sums have been given, and every year something has been expended in payment for the books purchased for presentation to the cadets. Before the close of our present fiscal year, to secure the perpetual benefit of the permanent fund, by the annual appropriation of the interest in perpetuity, our Society made an arrangement with the American Seamen's Friend Society, by which said Society agreed to contribute four hundred dollars to our fund provided we would place in their hands six hundred dollars in trust, making a permanent fund of one thousand dollars, and binding itself to select and distribute well chosen books, every year, to the graduates of the U. S. Naval Academy. A similar arrangement was made with the American Tract Society. In behalf of the young graduates of the U. S. Military Academy, the following persons were appointed a Committee to select the books for presentation at West Point :

GENERAL EMORY UPTON, West Point.

MR. EDWARD AUSTEN, New York.

MRS. ROBERT TOWNSEND, Syracuse, N. Y.

MRS. A. J. ALEXANDER, Willowbrook, N. Y.

#### CONTRIBUTIONS TO MEMORIAL FUND.

Edward Austen, New York,.....	\$100 00
John B. Trevor, New York.....	100 00
Emory Upton, West Point,.....	100 00
Thomas H. Maghee, New York,.....	100 00
Samuel B. Van Dusen, New York,.....	100 00
Cornelia W. Martin, Willowbrook,..	135 00
Robert Colgate, New York,.....	50 00
James B. Colgate, New York,..	50 00
Samuel Colgate, New York,.....	50 00
James Kidd, Albany,.....	50 00
Mrs. Robert Townsend, Syracuse,.....	85 00
Mr. Ives, Providence R. I.....	50 00
Leonard White, New York,.....	25 00
Mrs. Samuel Colgate, Orange N. Y.....	25 00
Mrs. S. C. Hanford, Brooklyn, .....	25 00
Mrs. William E. Dodge, New York.....	25 00
Mrs. Sheldon Collins, Albany,.....	25 00

# TREASURER'S REPORT.

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Mrs. Joel Rathbone, Albany.....	25 00
Rev. Donald McLaren, Annapolis.....	20 00
Mrs. Henry Ten Eyck, Cazenovia.....	20 00
Gen. Frederick Townsend, Albany.....	20 00
Mrs. Howard Townsend, Albany.....	20 00
Mrs. David I. Boyd, Albany.....	20 00
Mrs. Joel R. Reed, Albany.....	20 00
Mrs. Grenville Tremain, Albany.....	10 00
Mrs. Thomas H. Ruger, West Point.....	10 00
Mrs. Richard Churchill West Point.....	10 00
Mrs. Martina A. Brandigee, Utica.....	10 00
Mrs. Oswald Ernst, West Point.....	10 00
Miss Susan Lansing, Albany.....	10 00
Mrs. Charles B. Lansing, Albany.....	10 00
Mrs. Harriet C. Wood, Clinton N. Y.....	5 00
Mrs. Sophia Beach, Hartford Ct.....	5 00
Miss Sara K. Upton.....	5 00
Mrs. Frederick Townsend.....	5 00
Mrs. Edward Reed.....	5 00
Mrs. Volkert Donw.....	5 00
Mission School Association.....	37 60
A Friend.....	1 73
Interest.....	5 82

Total.....\$1385 15

## APPROPRIATIONS.

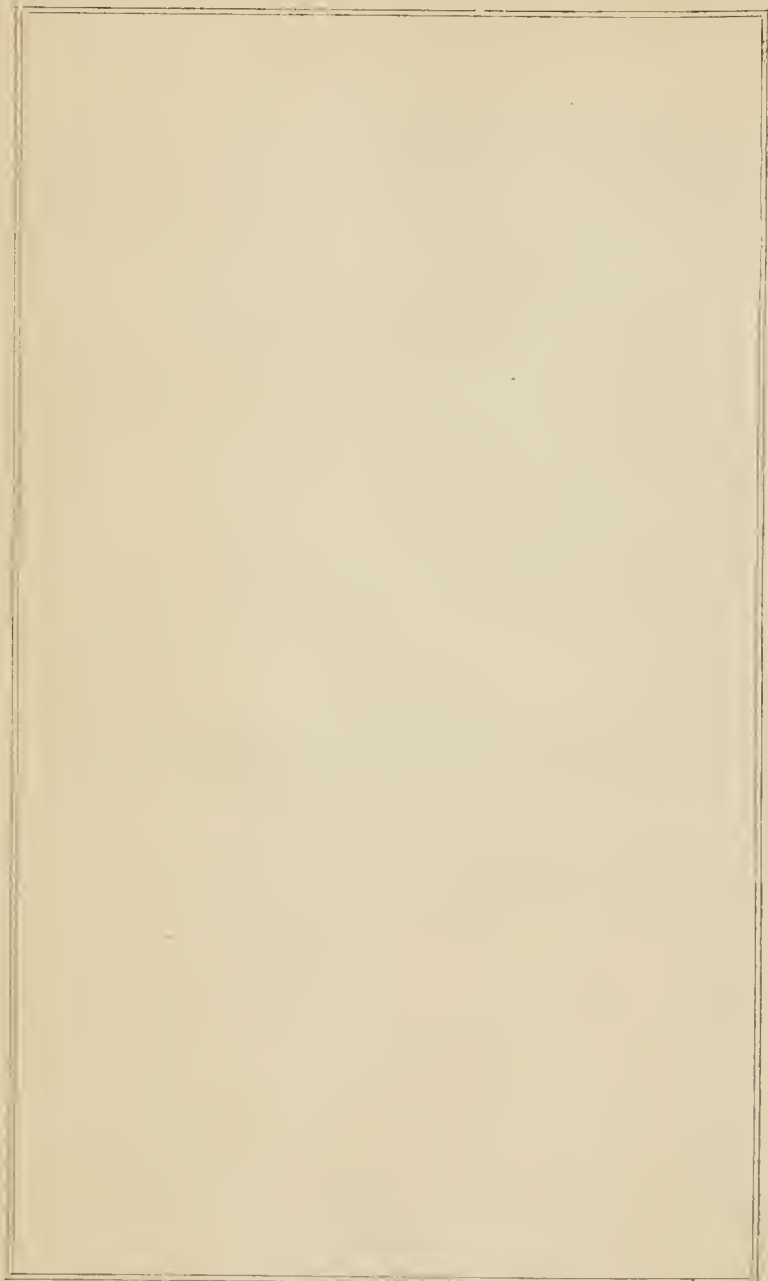
Paid to Seamen's Friend Society, In trust.....	600 00
Paid to Am. Tract Society, In trust.....	600 00
Expended in the purchase of Books for distribution to the graduating classes of the Board of Military Academies from 1870 to 1874.....	185 15

\$1385 17

[Whole amount received during the year, including donations of books, \$887 28.]



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## OUR PLAN OF WORK.

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In presenting the report of what has been accomplished during our fiscal year, it may be well, more *fully* to explain to those interested in our Association, and for the information of those who we *hope* to interest, that *what we propose to do is strictly a pioneer work*. Our plan is, by correspondence with the chaplains in our army, and with the wives of officers stationed on our western frontier, to learn the wants of those settlements under military protection, which are without schools, churches and teachers. As far as may be in our power, we wish to send out Christian women, to open day schools, and to establish Sunday-schools, and to introduce the Bible as a daily study and text book, as well as to circulate it in the community through the children. We expect the church will follow the school and we leave to the inhabitants of the settlements the choice of the denomination which shall send the missionary and establish the church. When the school shall become self-supporting, and no longer in need of our aid, we will give our support to another teacher, and so go on as far as possible to extend the means of Christian education to the settlements all along the lines of the rail roads which unite the Mississippi river

with the Pacific ocean. Our Association is sustained by annual contributions, and by donations which constitute Life Members and Life Directors. The smaller contributions will be gratefully accepted, and may be sent to our Treasurer.

MRS. JAMES B. KELLEY,  
No. 244 State Street, Albany, N. Y.

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### FORM OF A BEQUEST.

*I give and bequeath to the Ladies' Union Mission School Association, incorporated in the city of Albany, 1872, the sum of                      to be applied to the purposes of said Society.*



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## DIFFICULTIES OF MISSIONARY WORK IN NEW MEXICO.

*To the Editor New York Witness:*

DEAR SIR: I have written to you before, but I suppose the letters have been kept, as I know more have. It will be lucky if this ever reaches its destination; if it does, please let it be published for the benefit of my friends who take the good WITNESS. I and my friends here like it very much. I would get you some more subscribers, but the trouble is the people here are Mexicans, and those who will subscribe have the WITNESS already. Well, our work is a kind of up-hill work; still we are prospering, trying to teach the children and the old, too, that want to learn. We have two day-schools, two Sunday schools and several preaching places, and have good congregations for Mexican towns, where superstition and Romanism prevail. The priests are using all their influence against us, but they will find it hard to "kick against the pricks." Three or four times the attempt has been made to break up our Sunday-school, but it has so far resulted in victory on our side. We want more helpers as we have but two working members, and one of them is away most of the time. Nobody here ever taught in a Sunday-school before. I am not master of the Spanish language neither, and we are in want of Bibles, and books for religious instruction in general; but money there is none among the people, and where shall we look for help? We want more teachers or pastors to elevate the people, who are so much in darkness that not one out of every hundred can read, though they have public schools; but the business of the schools is not to teach to read except the higher class, who can command three or four wagons and oxen, and employ a number of hands. These higher class of Mexicans make it their duty to keep under the poor class; it pays them to be Roman Catholics as well as it does the priests. I will give you an instance of it, so as to show the exceeding meanness of those aristocrats. A neighbor of mine, a poor man, who owns just four goats, not a garden, nor anything that he can call his, was in debt to the Justice of the Peace to the sum of fifty cents. That useful man made for his fellow, saying, "Pay me that thou owest." The poor man had no fifty cents, and so the worthy Judge took the four

goats, knowing it was contrary to New Mexican laws, but of course wanted "his own." In the evening the man came to me begging to give him the sum required (50c), but I had but thirty; he went off with that and got twenty somewhere else. But the Justice now demanded \$2 more. The man was summoned to the court on the following Monday. Now a jury was called and all the poor man had to pay was only \$10. Now all this is contrary to law. What care these pretended learned men about law, as long as they can get the money from the poor. Romanism serves as a good cloak for their crimes. The apostle James wrote of these men, and their day of howling lingereth not.

The climate here is good and very healthy, not cold in Winter and not very hot in Summer, only there are vast plains here which are a barren wilderness, as there is no rain except in the mountains, and all farming must be done by irrigation. The mountains abound with metals of every kind. Lead is being exported from Socorro nearly every week, and copper has recently been smelted by Mr. J. Kroni's machine. The copper is mixed with gold, and the lead with silver. There are vast coal mines a few miles from here, but as yet nobody works them.

The Rio Grande has many towns all along its course down to Texas and Mexico, and farms and stock raisers all along; yet all these people are left to perish for want of shepherds. "Pray ye the Lord of the harvest to send laborers into this harvest." All along the Rio Grande, from here to Mexico, there is no one to tell of Jesus' love. Sixty miles north of Socorro, at Peralta, is Brother Steele, one of our faithful M. E. laborers. Then at Santa Fe there is another, Episcopalian, I believe. At Las Vegas there is a Presbyterian and at La Junta a M. E. minister, our superintendent; at Cimmaron, M. E. Bro. Tolby; at Mora, M. E. Bro. McElroy. And soon at Cemilita, I understand, a promising young man is to take charge, a Rev. J. H. Roberts, Methodist Episcopal.

The Jesuits are hard at work against us. They control the public schools. They also open private schools wherever they can get children. The priest here does all in his power to get the children from our schools. Brethren, pray for us.

M. MATTHIESON, Missionary.  
*Socorro, New Mexico, July 31, 1874.*

THIRD ANNUAL REPORT,  
PRESENTED AT THE  
ANNUAL MEETING  
OF THE  
Ladies' Union Mission School Association,

*From April 15, 1874, to April 15, 1875.*

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As the time of our annual meeting has again arrived and we review the work of the past year, we find that all our labor has not been in vain and that we may at least *hope* that a *foundation* has been laid for future usefulness.

Our work now naturally divides itself into three departments. Our mission among the Indians. Our mission to the settlers in our new and distant territories; and our mission at the Military Posts on our Western Frontier.

The mission among the Pima and Maricopa Indians at the Gila Reservation, Arizona, is under the superintendence of Mr. I. D. Stout, U. S. Indian Agent, and one of the schools is taught by Mrs. Stout, whom we have hitherto considered our missionary. The following extracts from Mr. Stout's official report for the year 1874 will give a correct idea of the state of affairs at this mission station.

Under date August 31, 1874, Mr. Stout writes as follows:

"A retrospect of the wants of the year ending to-day affirms the conclusion that the chief improvement among these Indians is due to the educational efforts in their behalf. These efforts, owing to a lack of means, are limited as yet, but through them we are enabled to place a course of rudimental study within the reach of a few of the children living on the Reserve, who, in accepting these instructions, are laying for themselves the foundation of a better life than has heretofore been their privilege.

"The educational work among the Indian children during the past year has been successful. There are two school houses on the Reserve, located at the villages nearest the agency, and at present there are employed here three teachers. The children are fairly regular in their attendance and attention to their studies, and their progress will compare favorably with perhaps any other children under corresponding circumstances. There are over one thousand children on this Reserve who are of the right age to attend school, whereas the facilities for the simplest rudiments are afforded to only about one tenth of that number. If we are to expect anything of the Indians in the future, we should educate them now, and without a proper effort in this direction there is no hope for them but a speedy extinction. What



we need is a school in each village conducted by able and devoted teachers. Thus provided these Indians will grow up fitted for a life of usefulness and independence."

The question of removal to the Indian Territory is now being discussed by the Indians. The monthly school reports show that the average attendance of Indian children at the school established at the agency is fifty-one; though in the month of January, 1875, there were forty-three boys and thirty-one girls in attendance, making in all seventy-four scholars, only three of whom could understand and speak English. As yet only *day* schools have been established; in these reading, writing, arithmetic, English speaking, geography and singing are taught. The girls are instructed in sewing, and the amount of needle work they have done is truly wonderful considering how lately they were in ignorance of this useful art. The school at the Pima and Maricopa agency is taught by Mrs. Georgia Stout and Mr. C. H. Cook; they have been assisted for a few months by Mr. J. W. Reynolds. This society has aided this mission in various ways, but especially by making up boxes of clothing and sending material for making garments, which Mrs. Stout has cut for the children and has taught them how to make up for themselves. We have also sent christmas gifts for the children who attend the schools, and useful books, and have endeavored in various ways to cheer and encour-

age the hearts of the missionaries in that weary land.

Mr. Stout, in his report to the Department at Washington, thus recognizes our humble labors: "The Ladies' Union Mission School Association, of the state of New York, has our cause at heart, and has contributed many things to render our work effective among the school children."

### NEW MEXICO.

The missions in New Mexico, in which we were formerly so much interested, have been taken under the care of the "Ladies' Board of Missions of the Presbyterian Church," in New York, and we have therefore not contributed to them during this year; but we have not lost our interest in the zealous missionaries who at Santa Fe, Los Vegas, and Taos, are laboring to extend the knowledge of the glorious gospel of our Lord and Savior among those who are sunk in ignorance and superstition. God has greatly blessed their labors; and in Taos, where two years ago the Rev. Mr. Roberts made the first proclamation of a free gospel in the open air by the walls of the old Spanish cathedral, the first Protestant church has lately been organized.

### MISSOULA AND BOZEMAN.

Our principal efforts during the past year in one department of our work have been put

forth to aid the Protestant schools in Montana Territory, under the care of Miss Sims and Miss Crittenden.

It will be remembered that last year we sent to Miss Sims, who had a small school at Missoula, a donation of books and one hundred dollars in money. At our last annual meeting we resolved to assist this earnest teacher as much as was in our power, in order that she might *maintain* her school. We found, upon corresponding with her, that she was very poorly paid, and would not be able to continue her work in Missoula unless we could largely aid her. At a meeting of the managers of the society, held in May last, it was resolved to pay to Miss Sims \$25.00 per month, making a total of \$250.00 for the ten school months of the year. Subsequently, however, Miss Sims found the opposition to her school so great that she concluded to leave Missoula and go to Helena, where she is now temporarily settled, hoping to return to Missoula and resume her work there at some future time, when circumstances shall be more favorable for her success.

The following letter from Miss Sims will explain her reasons for her change of place:

HELENA, M. T., Oct. 10, 1874.

MY DEAR MRS. TOWNSEND:

I found when I drew near my last term at Missoula that it would be useless to attempt another this fall. I could get no comfortable room, and, as the public shool was about to



open, I knew the people could not sustain me. Taking all these things into consideration, I thought it best to accept a position in the public school of Helena for the winter; and if things are favorable, I will return to Missoula in the spring. The School Board have employed Miss Breck, of Denver, to teach the public school. She is a faithful worker, and I feel that I have left the school in good hands.

Thanking you and the ladies of your society for your past kindness and sympathy, I am affectionately,

Your Sister in Christ,

CORNELIA P. SIMS.

As Miss Sims taught seven months in Missoula, we owed her according to our pledge \$175.00, at the rate of \$25.00 per month. This amount has nearly all been paid. The remainder will be sent on as soon as our funds will permit.

### BOZEMAN.

In regard to the school at Bozeman, under the charge of Miss Crittenden, we have also a change to report. At our last annual meeting, we reported that eighty dollars were still due on the piano which we had sent to Miss Crittenden for the use of the school. By the exertions of one of our members this debt was paid, with the understanding that the piano should belong to our society. Subsequently Miss Crittenden left Bozeman, moving to

Hamilton, Montana, where she has opened a promising school. She took the piano with her to Hamilton, offering to return it to Bozeman, should we ever open another school there. The following extract from Miss Crittenden's letter may be interesting :

HAMILTON, Nov. 30, 1874.

"We have now ten pupils, four boarding and six day scholars. They are all here every day, though we have some pretty cold and stormy weather, and some of them have far to come. They are a wide-awake, studious band. The books, (sent by the Ladies' Mission School Association of Albany) contributed in part by Mr. Ivison, are doing incalculable service this winter, though we do not find it possible to make many *sales* from among them. We are using them entirely. We require them to be covered and carefully used, and they will be a fund for the school to draw upon in future. I have five music pupils. All the children are learning to sing, and I sometimes wonder, as they gather about me, singing their happy songs at morning and evening worship, or at the Sabbath service and Bible class, or simply in impromptu concert on some Saturday, whether the piano is not doing a wondrous work in knitting hearts together under the hallowed influence of song, and, may it not be, in training voices for Heaven?

"We are permitted to see some fruit of our labors even *now*, and it is not the reaping time

yet. The young girl who was with us last winter as a member of the family, and who united with our church, is with us again and is manifesting a most lovely christian character, spreading sunshine and comfort over all her daily path; and there are others whose lives seem to say that they are following Jesus. There is earnest attention to the daily opening service of the school, and a high standard of right in the performance of daily duty."

### HAMILTON.

Of the continued progress of Miss Crittenden's school at Hamilton, we have very gratifying intelligence, as will be seen by the following extracts from the *Avant Courier*, of Bozeman, of March 12, 1875:

"We publish to-day a short communication in regard to the excellent school near Hamilton, of which Miss Gertrude Crittenden is principal. The Academy is very eligibly situated, near the waters of the West Gallatin, surrounded by tall shade trees, and in a healthy location. \* \* \* Our friends went into the valley for the purpose of trying to start a school for girls, and they are surprised to meet so much encouragement. Too much cannot be said in praise of this excellent school. Every duty by both scholars and teachers is promptly performed. \* \* \*"

"It is hardly necessary to say to those who are at all acquainted with Mr. Crittenden's



family, that the young girls entrusted to their care have a home where they have all the opportunities of gaining possession of all the good qualities which constitute true womanhood."

### MEMORIAL FUND.

The Memorial Fund, it will be remembered, was last year placed under the care of the "American Tract Society," and the American Seamen's Friend Society. Still, it will be gratifying to our members to know that the distribution of Christian books at West Point this year has been unusually interesting. The Chaplain has reported to the Commandant of Cadets, that the books presented are being read in the corps with more than usual interest, and that the library presented to the prayer-meeting is in constant use. The books presented to the graduating class this year are the "Life of Christ" and "Pilgrim's Progress," in extra binding. A contribution of nearly one hundred dollars being made by the Tract Society and a few friends, to cover the additional expense of these valuable books.

### MILITARY POSTS.

Our work at the Army Posts has made a *beginning* this year. In June last we had an application for Sunday-school books and cards

from one of our subscribers at Fort Clark, Texas, who wished to establish a Sunday-school for the children of the soldiers at that Post. The articles required were sent, and the school established, as will be seen by the following extract from a private letter from the lady above mentioned, dated Fort Clark, Texas. August 18th, 1874:

"I believe I wrote you I had but a few scholars. I had an addition of two little colored children last Tuesday, both smart and well-behaved. I have never told you how I conduct my exercises. At 1 o'clock my scholars come, all looking neat and clean, although some are bare-footed. We say the Lord's prayer, and I read a short collect from the Prayer Book. I read one of those leaflets of Bible History, and generally follow the story out in the chapter in the Bible, and question them from Sunday to Sunday—then they have the church catechism simplified. We sing two or three hymns, and I read them a chapter in a pretty story I have, and close with prayer. This keeps them interested and happy for an hour and a half, and is a little help to remind them of the day."

When I first began my school in May, at Fort Clark, Texas, I had only a few scholars, half a dozen, perhaps, these increased to fifteen. In September two other ladies joined, me and we moved to a larger room; and then our school became much larger, and by February, when I left Texas, we numbered *forty* chil-

dren, of all ages and sizes. The assistance we received in the shape of books, cards, &c., from "The Ladies' Union Mission," aided us greatly in our labors, and at Christmas, when our children were gathered about the Tree with its pretty though very simple gifts, I could not help wishing that those who had thought of us so kindly and so graciously at home, could have seen the happy, expectant faces, and their perfect satisfaction as each one went away with some little remembrance.

On my arrival at Fort Sill I was asked by the parents of some of the children if the school was not going to be continued. I was anxious to sustain it, but was unable to teach myself, and was obliged to leave it in the hands of others.

On my return, this fall, I hope to resume my place as teacher, as we have a Chaplain, and also to commence a sewing school—for that I am sure will be of the greatest service to the little girls who are growing up, many of them without an idea of the use of the needle. The Chaplain has a most excellent day school for the children. I shall do my best to promote the noble work begun by the Society at the Military Posts, and I am quite confident I shall meet with many who only need encouragement to take up the work for themselves.

#### FORT UNION.

The following letter from a soldier at Fort Union to one of our members who had taught



him and lent him books, is interesting, and will show that there is a great field for work in this direction :

“FORT UNION, March 26, 1874.

DEAR FRIEND :

Allow me the pleasure of tendering you my sincere thanks for the many favors that you have bestowed upon me, and also the books that you have loaned me from time to time. Oh, how pleasant it is to read about such Christian men as Major Vandeleur, Capt. Vicars and Sir Henry Harelock, true types of Christianity, noble and self denying in every respect. \* \* \* \* I beseech you in the name of our Heavenly Father to pray for me, that I may be strengthened with all invigorating grace to discharge every duty imposed upon me faithfully to our Heavenly Master. Oh, that I could feel more of His gracious goodness than I do, but I hope and pray that in course of time that precious light will be more plainly revealed to me.

I remain, yours truly, in Christ.

“8TH CAVALRY, FORT UNION.”

There are also calls for help in other directions, and appeals come to us for help to spread the knowledge of our Lord and Saviour in many destitute places of our vast country, so that we seem to see the fields all around us “whitening to the harvest;” and though only a few sheaves may fall to our share, let us endeavor to gather all we can for our Master’s

garner. Let us endeavor, also, to bring in other laborers to work in this vast field; being assured that if we are permitted only to do the preparatory work of sowing the seed, yet at last "both he that soweth and he that reapeth shall rejoice together."

MRS. FREDERICK TOWNSEND, Sec'y.  
ALBANY, April 15, 1875.

# FORM OF A BEQUEST.

*I give and bequeath to the Ladies' Union Mission School Association, incorporated in the city of Albany, 1872, the sum of                      to be applied to the purposes of said Society.*

# TREASURER'S REPORT

*For the Year Ending April 15, 1875.*

## RECEIPTS.

Mrs. Howard Townsend,.....	\$ 25 00
Mrs. Alfred Van Santvoord,.....	25 00
Mrs. Frederick Townsend,.....	25 00
Mrs. E. T. T. Martin,.....	25 00
Mrs. Joel R. Reed,.....	10 00
Mrs. David T. Boyd,....	1 00
Mrs. Robert H. Pruyn,.....	10 00
Miss Susan Lanning,.....	10 00
Mrs. Robert Townsend,.....	10 00
Mrs. C. B. Lansing,.....	10 00
Mrs. Douw,.....	10 00
Mrs. Edmund Reed,.....	10 00
Mrs. Townsend Lansing,.....	10 00
Mr. James Kidd.....	10 00
Mr. H. R. Pierson,.....	10 00
Mr. Franklin Townsend,.....	10 00
Gen. Frederick Townsend,.....	10 00
Mr. Henry H. Martin,.....	10 00
Mrs. C. P. Williams.....	10 00
Mrs. Henry R. Pierson,.....	10 00
Mrs. M. B. Wendell,.....	10 00
Mrs. Maurice E. Viele,.....	10 00
Mrs. James B. Kelley,.....	10 00
Miss Harriet M. Williams,.....	10 00
Miss Fannie Williams,.....	10 00
Mrs. A. E. Ernst,.....	10 00
Mrs. Fred'k Townsend,....	6 33
Miss E. A. Blakeslee,.....	6 00
Mrs. Volkert P. Douw,.....	5 00
Mrs. J. W. Martin,.....	2 00
Miss Annie Douw,.....	2 00
Miss Julia Douw,.....	1 00
Mrs. J. W. Swift,.....	1 00
Mrs. Kirkman,.....	1 00
Mrs. McLaughlin,.....	1 00
Total,.....	\$345 33



# TREASURER'S REPORT.

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## DISBURSEMENTS.

Balance due on piano sent to Bozeman, Montana,.....	\$ 80 00
April 24, 1874 —Balance on debt of Memorial Fund .....	14 60
June 23,—Paid for printing report,.....	50 83
June 28,—Books and cards sent to Fort Clark, for Christmas Festival 1874,.....	6 33
Contribution towards salary of Miss Cornelia P. Sims at Missoula, Montana, and at Helena,.....	133 00
Balance due on gift books for the graduating class at the U. S. Military Academy,.....	20 00
Total,.....	\$404 76
Total receipts in cash,.....	\$345 33
Total expenditures,.....	304 76
Balance in treasury,.....	\$ 40 57
MRS. JAMES B. KELLEY, Treasurer.	

## LIFE MEMBERS ADDED DURING THE YEAR.

Miss Harriet M. Williams,.....	Salem, N. Y.
Mrs. Kirkman,.....	U. S. Army.
Mrs. Gen. McLaughlin,.....	U. S. Army.
Miss Fanny H. Williams,.....	Salem, N. Y.

In addition to the above receipts, donations have been made to promote the work of the society as follows :

For the purchase of christian books for distribution at military posts, the following sums were contributed and expended in the autumn of 1874 :

Mr. Edward Austen,.....	\$10 00
Mrs. Abram Lansing,.....	10 00
Mr. Warner D. Hatch,.....	10 00
General Emory Upton,.....	23 00
Mrs. Samuel Colgate,.....	5 00
Mrs. Thomas H. Maghee,.....	5 00
Miss Harriet M. Williams,.....	5 00
Miss Fanny H. Williams,.....	5 00

A large number of newspapers, both religious and secular, in various languages, have been sent weekly to members of this society for circulation at the Military Posts on our Western Frontier, by the Young Men's Christian Association of New York, to which Association we would return our grateful acknowledgments.

A donation of Bibles and Testaments has been made through this society by the American Bible Society for the use of the soldiers at Fort McPherson, Nebraska, at the request of the Chaplain at that Post. These books, with a large number of books for the Post Library at Fort Union, were forwarded to their destination by the U. S. Military Post Association.

REPORT OF MEMORIAL FUND.

The amount placed in trust last year by this society, in the hands of the American Tract Society and the American Seaman's Friend Society, has been supplemented by a contribution of four hundred dollars from each of these societies. The fund now equals in value.....		\$2,000 00
The interest of this has been expended in the purchase of books for the young graduates both of the Military Academy at West Point, N. Y., and the Naval Academy at Annapolis, Md.		
An additional donation was made by the American Tract Society and several individuals deeply interested in the distribution of these gift books which brings up the amount expended for this purpose to.....		236 00
This amount added to donations made to this society for books for military post on our frontier, which equals in value .....		120 00
and gives us an addition to our gross receipts, the sum of		356 00
Making our total receipts for the past year.....		701 33
Total expenditures.....		660 76
Balance in hand.....		40 57

NOTE.—Since the presentation of the report of the Society's year to its members, a warm response has been received by the Secretary to her appeal to Life Members and Directors and others for funds, wherewith to carry on the work proposed. It is earnestly hoped that many Christian ladies who are willing to lend a helping hand in this Mission Work will become *annual* subscribers of *ten* dollars or of five dollars, or a less sum as they are able to "lay aside as God has prospered them." A certificate of Life Membership will be sent to any person contributing \$10 at one time, and a contribution of \$10 entitles the donor to make any other person a Life Member by such contribution.

All remittances may be sent to

MRS. JAMES B. KELLEY,  
*Treasurer.*

244 State Street, Albany, N. Y.





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# ANNUAL REPORT

— OF THE —

LADIES'

Union Mission School

ASSOCIATION.



1882.



956  
"The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose."—ISAIAH XXXV, I.

# ELEVENTH ANNUAL REPORT

OF THE

# LADIES' UNION MISSION SCHOOL



# ASSOCIATION.

# 1882.

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PUBLISHED FOR THE SOCIETY.

1882.



Form of a Bequest.

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*I give and bequeath to the Ladies' Union Mission  
School Association, incorporated in the city of  
Albany, 1872, the sum of                      to be applied to  
the purposes of said Society.*

## OFFICERS.

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### *President.*

MRS. VOLKERT P. DOUW.

### *Vice-Presidents.*

MRS. HOWARD TOWNSEND,

MRS. A. VAN SANTVOORD.

MRS. JOEL R. REED,

MRS. ROBERT TOWNSEND.

### *Corresponding Secretary.*

MRS. FREDERICK TOWNSEND.

### *Treasurer.*

MRS. VOLKERT P. DOUW, JR.

### *Executive Committee.*

*Appointed at the Annual Meeting, Jan. 15, 1882.*

MRS. HOWARD TOWNSEND,

MRS. VOLKERT P. DOUW, JR.,

MRS. FREDERICK TOWNSEND,

MRS. JOEL R. REED,

MRS. C. P. WILLIAMS,

MRS. J. T. LANSING,

MRS. VOLKERT P. DOUW,

MRS. CHARLES B. LANSING,

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## CONSTITUTION.

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ARTICLE 1. This society shall be called the Ladies' Union Mission-School Association.

ART. 2. The object of this Association shall be to aid in promoting Christian knowledge in destitute places in our own country, and to co-operate in this work with the chaplains and officers of the U. S. Army and Navy stationed on our frontier ; to assist missionaries already established, and to engage in any other pioneer work.

ART. 3. The payment of \$50 shall constitute a Life Director ; \$10 a Life Member, and any person may become a member by the payment of one dollar *annually* for three consecutive years ; a contribution of \$25 for two consecutive years shall constitute a Life Director.

ART. 4. The officers of this Association shall consist of a President, one or more Vice-Presidents, a Secretary and a Treasurer, to be chosen annually by the members from their own number. Any matters requiring consideration shall be decided by a meeting of the members and a vote of those present.

ART. 5. Five members of the society present shall constitute a quorum.



ART. 6. This society shall hold a Quarterly Meeting on such a day of the month as may be appointed ; an Annual Meeting the second Wednesday of January, and occasional meetings may be called by the President as business may require.

ART. 7. The President shall preside at all the meetings of the society, or in case of her absence, one of the Vice-Presidents shall take her place. In case they are all absent, a President shall be appointed pro tem.

The Secretary shall keep the minutes of the meeting, conduct the correspondence of the Association, notify meetings and present the Annual Report.

The Treasurer shall receive all the moneys of the Association, record the names of the subscribers, shall send the sums designated to their destination, and have official charge of all financial papers. She shall also make an annual report of all the moneys received and disbursed.

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## SECRETARY'S REPORT.

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### ANNUAL REPORT OF THE LADIES' UNION MISSION SCHOOL ASSOCIATION FOR THE YEAR 1882.

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The work of the year past has been of a very quiet and unobtrusive character, and mostly among the Army Posts. It has carried cheer and comfort to many hearts in these far off stations on the frontier, and the books and Christmas cards sent, have helped those who are trying to do Christ's work amid many discouragements, and far from Christian companionship, and the "sound of the church-going bell." We have aided in sending organs to many of the U. S. Military Posts, where they are of great use in stimulating and encouraging those who endeavor to carry on Sunday School services in the garrison and in attracting to the "service of song" those who have not heretofore been interested in religious matters.

During the year eleven organs have been sent by our Society, a report of which will be given by our Treasurer. Early in the year, an organ was sent to Rev. Mr. Kirkby, (a son of Archdeacon Kirkby, of the English

church) at St. John's College, Winnipeg, Manitoba, to help him in his future work among the Indians.

He expects to labor among the Indians at Athabacca in British America, three thousand miles north of Lake Winnipeg, and as the Indian tribes are naturally fond of music, the organ will be an attraction to them, and a help in his Missionary work. Mr. Kirkby writes under date April 24th, 1882, as follows :

" I must again write to thank you and the Ladies' Union Mission School Association, for the beautiful organ, by Mason & Harlin, (which I received quite safely without damages,) and for your generous liberality in refunding the custom's expenses. Already your beautiful present has afforded me many a half hour's enjoyment, but the number of dreary hours (which must fall to my share) when I am far away in Athabacca, which your organ will help to while away, will always make me think with gratitude of my kind unknown friend and of the Ladies' Union Mission School Association."

In February, an organ was sent to Fort Sill, Indian Territory. Col. Henry in a letter of March 5th, says :

" The organ came two days ago. It is a very fine and handsome one. It will be formally christened to-day, by an evening service, held by the Rev. Mr. Wicks, who came down yesterday. Your labors in behalf of the Army will be deeply appreciated, and I hope the seed sown may yield you in its time, an abundant harvest "

Rev. Mr. Wicks, to whom allusion is made by Col. Henry, has established a mission at Andarki, two miles



south of Fort Sill on the site of the old Kiowa and Comanche Agency building. The Missionary says :

"I found the old Post trader's store building in good repair and soon learned that I could purchase the entire property (costing six years ago more than five thousand dollars,) for three hundred. I made the purchase immediately, and am now putting it into shape for the Mission house in that part of the Territory. It gives me space for a snug little chapel and residences for those taking charge." To this chapel in the south-western part of the Indian Territory where the Wichita mountains extend for eighty miles north and south, we have had the pleasure of contributing a cabinet organ, which the earnest and faithful missionary has gratefully acknowledged saying : "I am very grateful to you for your generous gift, it will be of great service to us in our work. I meet with much encouragement in my work, not only from those of my own communion, but from all others. It is so good to feel that all the Father's house are *one* in this work. In behalf of the mission and myself I thank you again for this beautiful present."

Truly yours in the Master's work,

J. B. WICKS.

From Fort Sully, Dakota Territory, an interesting letter was received from the Post Chaplain from which we make some extracts, as follows :

"Your very kind and interesting letter was received some days since, I laid it before our commanding officer, who desired me to express his own, and the thanks of all to your excellent society for their promptness and generosity. He said, and I think that there will be no difficulty about paying the \$75 if not at once, very soon. \* \* \*

\* \* \* It must be peculiarly gratifying to you to have your son take so active a part in the service of the Lord. That is what we very much need all through the Army, and men of the type represented by the lamented Gen. Upton, will, I trust, be constantly increasing in number. \* \* \* \* \* We have the great problem of temperance before us in the Army—as you know, drunkenness causes the greater number of court-martials, and is a serious hindrance to the public business. True, the gospel of our blessed Saviour is the true and effectual panacea for this and all evils. But drinking deters men from hearing the gospel, and co-operates with the adversary in catching away the word when it is sown in their hearts. We have large Sunday evening assemblies, and an active Temperance Society meeting Thursday evenings. Some who were drinking men have taken an active interest in temperance and attend our meetings.”

An interesting letter from Ringgold Barracks, Texas, shows us that the good seed sown bears some fruit, and that when workers are removed, others are raised up in their place. The writer, the wife of an officer, wrote July 16th, 1882 :

“After our year's absence in Europe, we returned to find our regiment ordered to Texas, and my husband's company at this post. I have been here only a short time myself. To day we started a Sunday School with twenty-eight children. I think there are not more than thirty-five children at the post of an age to attend, I hope we may persuade them all to come ; those who were there to-day were very much pleased. We have a very good organ. Mr. Pond acts as our Superintendent. I do not think there has been a Sunday School at the Post since Mrs. Alexander left here ; some of the children re-

membered her, and told us of being at her Sunday School. We found that they could sing nicely, and were a great help. We have no hymn books or catechisms, and I am going to beg you again to supply our want. Bishop White has appointed Mr. Pond as reader, and we are going, as soon as our hymn books arrive, to have evening service in the chapel."

We were happy to send the needed books and trust that much good may be accomplished by them.

An application for an organ for Fort Robinson, Nebraska, was made to us in April last. The Chaplain of the Post writes our Society as follows on April 18th:

Our post is very anxious to get an organ and I have the honor to address you upon the subject. The Post is very much in need of one, and for the good of the cause of religion, and the pleasure of the garrison, I have used my own organ for nearly two years past, carrying it to and fro, from my quarters to the chapel room from week to week. \* \* \* \* \* I am glad to see that your Association is doing such a good work. May the blessing of the Great Head of the church abide with you, both as individuals and as an association."

The officers at Fort Robinson contributed a sufficient sum for us to send them an organ, and books for singing. The most encouraging feature of our work at this time is the growing interest taken in it by the officers of the Army themselves, and their hearty co-operation in it, as will be seen by the Treasurer's report, their contributions are very liberal.

We have also, during the past two years, sent several



organs to the Navy, placing them on ships where they would be of use in the Sunday services. Commodore Luce, commanding the Training Squadron at Newport, R. I., writes from the U. S. Flag Ship, "New Hampshire," Feb. 2, 1882, as follows :

"I beg to return many sincere thanks for your kind letter and the annual report of your Society. The Gunnery ship "Minnesota," I think will need an organ, and in about three or four months the "Jamestown." The latter is soon to leave San Francisco for this port, where she will be permanently attached to the Squadron. On board this ship we have a very good organ and a good choir of boys. The number of boys in training is a little over 300. From such a number it is always possible to select enough good voices to sing the chants with tolerable accuracy. I make it a point that all the ships of the squadron (there are five in all) shall have chaplains and the usual Sunday services ; so you see that an organ is quite an essential feature."

Subsequently the "Minnesota" was put out of commission and an organ was sent to the "Jamestown," which was then attached to the Training Squadron. The following letter from Captain Brown, commanding the "Jamestown," explains itself.

N. Y. SHIP JAMESTOWN.

NAVY YARD, BOSTON, Dec. 8, 1882.

MADAM :—The letters written by you to Commander Luce, regarding the procuring of an organ for one of the vessels of the Training Squadron, were by him given to me ; and thanks to the generosity of

your Association and of some others who were interested in the welfare of the boys, we now possess a very nice, plain instrument, which adds much to the pleasure of our Sunday services. Besides it gives much enjoyment to the boys during the evenings of the week, when they have the organ to lead them in their singing. On behalf of the officers and crew of this vessel, I beg to extend to you their sincere thanks for the gift.

Very truly yours,

ALLEN D. BROWN,

Commander, U. S. Navy.

In December, the same kind friend, who took so much interest in getting the organ for the "Jamestown" procured a grant from the American Bible Society, of 250 Bibles to be presented to the men and boys on the ship at New Year. May the word be blessed to many young hearts, and bring forth fruit a hundred fold to His glory, who has said, "my word shall not return unto me void."

We sent a box this year to the wife of the Chaplain at West Point, to enable her to start a sewing-school for the children of the soldiers at that Post.

Those who read our report last year, will doubtless remember that the case was there mentioned of a little white girl, supposed to be a captive, among the Bannock Indians, at Fort Hall Agency, Idaho. Miss Ada Fant matron of the government school there, was interested in little "Minnie," as she was called, and wanted to bring

her East, where she might be educated and brought up among white people. We were making arrangements to bring the child east, and had completed them, when Miss Fant terminated her relations with the school, and went to Blackfoot, Idaho, leaving Minnie still at the Reservation. Since then we have corresponded with the Agent, Mr. A. L. Cook, in regard to the child, and he, believing her to be a half-breed Indian and not a white child, thinks best to retain her there. We have a home promised her in the East, whenever she can be brought on, and we hope some day, if our plans for her welfare prove feasible, to see them accomplished.

### THE MEMORIAL FUND.

The annual presentation of books to the Graduating classes at the Naval and Military Academies took place as usual about Christmas.

At West Point the books were selected and presented by the Rev. Mr. Postlethwaite, Chaplain of the Post, who has kindly taken a great interest in the matter.

That many of the cadets themselves are sensible of the kindness of the society in thus remembering them, is proved by the following letter from the committee of the graduating class:



"In behalf of the members of the graduating class of the U. S. Mil. Acad., (class of 83), we tender you our heartfelt thanks for the interest you have taken in our spiritual welfare, as well as the material manner in which you have expressed it, in making us the recipients of a gift which will afford us at the same time, both entertainment, and lasting benefit. The committee who kindly delivered the present informed us of the touching and beautiful origin of the gift, and we trust that each member of the class as he goes forth to encounter the hardships of a soldier's life, may be incited to ennobling actions by the persual of his little book, and the remembrance of the donor, and that the seed, apparently 'cast upon the wayside may bring fruit, even an hundred fold.'"

In closing this very slight and imperfect sketch of the work of our society in the past year, we would earnestly thank all those who have helped us by the gifts of money, books and cards, or by their sympathy and prayers; and hoping for God's blessing and guidance in the coming year, we would go forward with courage and hope and with renewed zeal and consecration, "work while it is called to-day," for the "night cometh, wherein no man can work."

SARAH R. TOWNSEND,  
Secretary.

Albany, Jan. 4, 1883.

# TREASURER'S REPORT.

FOR THE YEAR ENDING DECEMBER 31ST, 1882.

## RECEIPTS.

Dec. 31st, balance in Treasury.....	\$337 63
Received from Gen. F. D. Wheaton, U. S. A., in payment for organ for Fort Cœur d' Alein.....	110 00
Interest on permanent fund and deposits .....	107 45
Received through Lieut. R. W. Hoyt in payment for organ for Fort Sully, Dakota Ter. ....	75 00
Received through Post Chaplain at Camp Robinson, Neb., in part payment for organ sent to that Post....	45 00
Received from Col. Guy V. Henry, in payment for organ for Fort Sill, Indian Territory .....	41 00
From Mrs. Urania E. Nott, Schenectady. ....	30 00
" Mrs. Alfred Van Santvoord, N. Y. ....	30 00
" The Misses Williams, Salem, N. Y. ....	25 00
" Mrs. Frederick Townsend, Albany, N. Y. ....	25 00
" Mrs. E. T. T. Martin, Auburn, N. Y. ....	25 00
" Payment for organ for Colorado Springs, Col. ....	25 00
" Payment for organ for Mission School, Utah. ....	25 00
" The Misses Sumner, Albany, N. Y. ....	22 00
" Mrs. John T. Cooper, Albany, N. Y. ....	20 00

We also acknowledge a donation of beautiful cards for distribution at Easter, from Mrs. S. D. Warren, Boston, Mass.



## DISBURSEMENTS.

Paid Mason & Hamlin on organ for Fort Sill, Indian Ter.	\$75 00
Paid Mason & Hamlin for Organ sent to Winnipeg for Indian Mission .....	75 00
Duty and transportation on Organ for Winnipeg.....	26 00
Organ for Camp Robinson, Nebraska.....	65 00
Organ for Mission School in Utah .....	58 50
Freight on above organ.....	99
Balance due on organ sent to Monument, Cal ....	19 34
Organ sent to Gen. F. D. Wheaton, Fort Cœur d' Alein, Idaho.....	103 50
Organ sent to Rev. Mr. Wicks, for Indian Mission at Andarki, Indian, Ter .....	75 00
Organ sent to Fort Lewis, Colorado and singing books...	77 16
Organ sent to Fort Bayard, New Mexico ...	75 00
Organ sent to Moqui, Indian Mission, Arizona .....	65 00
Paid balance due on organs for Mission Schools, to Mason & Hamlin .....	69 23
Paid American Tract Society, for Christmas and Sunday School cards and other publications.....	38 27
Donation to Mission School in Montana.....	16 20
Singing Books for Military Posts.....	41 00
Sewing Material, Christmas and Sunday School Cards, and postage .....	20 08
Printing Annual Report.....	19 63
Singing books for Fort Sill.....	2 88
Box of sewing materials for Industrial school at West Point N. Y.....	31 45

Appropriation for the benefit of the little Captive at Fort	
Hall Agency Idaho.....	8 75
Postage and envelopes for reports, etc .....	12 60
Payment for Organ for Ft. Sully, Dakota.....	75 00
Books, Papers and articles for Military Posts.....	20 00
Cash on hand.....	32 00
<hr/>	
Total including balance on hand....	\$1,102 58
Permanent Fund—Legacy of Mrs. Abbe.....	3,000 00
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Total...	\$4,102 58

## Christmas Cheer for the Army.

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We invite all our friends at the United States Military Posts to make requests of this Society for aid in preparing Christmas trees for Sunday-school festivals, or for books for Sunday-school libraries or day schools, or material for work for Industrial schools. If *the application be made in time* to admit of the articles being sent by the usual method of army transportation, boxes can be sent free of charge to the most distant Posts, as they will be forwarded by the United States Quartermaster at New York. Whatever may be needed for Christmas must necessarily be ordered not later than the first of September, unless the Garrison making the application be east of the Mississippi, or the articles ordered be sent by mail.

We will respond to any application made to the Society to the extent of our resources, and invite such contributions to our Treasury as each Garrison can conveniently make. We have made arrangements for supplying all our Military Posts with organs, on condition that half



the cost of the organ be pledged by the Garrison who desire to have one forwarded to the Post, which will be done promptly without charge for transportation.

Please address, on all matters relating to Christmas festivals and organs,

MRS. E. T. THROOP MARTIN,  
Willowbrook,  
Auburn P. O., N. Y.

On matters relating to Sunday Schools, Industrial Schools, and all other things included in the work of the Society, address,

MRS. FREDERICK TOWNSEND,  
*Cor. Secretary,*  
No. 3 Elk Street, Albany, N. Y.



## PREFATORY NOTE.

I have had and still have a strong desire to get the subject of the following article and the inquiries involved or expressly proposed, fairly before the brethren and before the Church. And it has seemed to me and it still seems to me that in endeavoring to lay the matter before the Church, I am simply laboring directly in the interest of that important work which our church proposes to accomplish by and through the Board of Church Erection. After some failures and some partially successful efforts to bring the facts to light, I knew of no better way to carry out my wish than to secure, if possible, a place for my remarks on the pages of the *Princeton Review*. I accordingly forwarded the article to one of the Editors of that Journal early in the year. In response to an inquiry of mine as to whether it would probably appear, the following is Dr Atwater's note:

PRINCETON March 11th, 1875,

Dear Bro.:—We cannot publish the article in question in the April number, because all our space had been previously engaged and two or three articles which had been promised a place had to go over to July. We should also be obliged to admit a rejoinder from the Board of Church Erection. I hope however in a note to state the salient points of the case.

Yours truly, L. H. A.

I consequently have it printed in a local Journal together with some other matter on the same subject, and send it to some of the brethren.

Las Vegas, New Mexico,  
April, 1875.

## THE BOARD OF CHURCH ERECTION & LADIES BOARDS. 377

This Journal has been in the habit of discussing, as it has judged there was demand or fit occasion, all the interests, and measures and methods of the church. And it is this in part which renders it so indispensable to all our ministers. We propose to lay before the brethren, very respectfully a few facts and inquiries touching the present administration of the Board of Church Erection and touching the relations sustained and to be sustained by that Board to some of our other benevolent agencies. And first as to the facts. The first fact is this: On the 25th of Nov. 1874, the following brief article appeared in the "Herald & Presbyterian" published in Cincinnati.

"An Humble Inquiry. I recently heard of a congregation (not in a city) which is building a house costing \$10,000 and expecting \$1,000 from the Board of Church Erection. Several similar instances have fallen under my own observation. Is this right? When so large a proportion of the contributions to the Board comes from Churches worshipping in houses costing less than half of ten thousand dollars, and when so many congregations have no houses of worship, ought not a congregation which can raise nine thousand dollars to be satisfied with a nine thousand dollar house? They would then be better accommodated than hundreds of our churches. I am laboring in two rural churches. The entire value of their houses of worship and furniture would not amount to ten thousand dollars. I present



38 windows, with a tower 125 feet from the ground, a church whose dimensions are seventy feet by forty and which must seat therefore not far from five hundred people and this in one of the most densely peopled and thoroughly evangelized portions of the whole land; which permit it to give \$2,500 to another church near another large city, now no longer in the far West, in the face of the Assembly's request; but which at the same time constrain it to decline first one application and then another and both respectfully urged upon it from a deep conviction of the need of the case by a Presbytery in the most destitute region of the continent, a region darkened for ages by Romish superstition and delusion and just now being overrun by Jesuits. applications in behalf of a church yet in the earliest years of its history and whose whole cost would not reach five thousand dollars in a village where no evangelistic effort had ever been made until the present laborer began his work a few years ago—our question is are not these rules and methods rules and methods which put the Board, to this extent, out of harmony with the mind and will of the Church, and in at least partial conflict with its chief end and fundamental purpose?

The Board requires a first mortgage on every church which it aids to the amount of the appropriation granted. Is this wise? The end contemplated by this requirement is of course in every view desirable. That end doubtless is to guard against the loss of money, to be able to recover by legal process the

amount appropriated in case of alienation or perversion. We are to make no plea here for any lax or careless use of the funds contributed to the work of building churches in frontier and destitute regions.

The writer of this is a contributor to that treasury and expects to contribute in the future as he has in the past. And he is as unwilling that his mite should be exposed to risk of loss, as the wealthy naturally and properly are that their munificent donations should pass under any unfaithful management, or even be subjected to unjudicious distribution. But is a mortgage the wisest method of securing this end? Is not the wisdom of the Assembly adequate to the task of devising means by which the money contributed to this Board's work shall be infallibly secured (humanly speaking) against loss, less odious than this death grasp on all this church property? Has the Church in General Assembly or in any way expressed its will that the one or two hundred churches aided annually by the Board should be thus mortgaged to the Board? We do not now recall the discussion in which the discussion was ventilated (if it ever has been) in the Assembly. The rule requiring a mortgage was adopted, if we are not mistaken, upon the reorganization of the Board at the Reunion and had been in use one of the branches for some years previous. One of the concurrent resolutions adopted as a sort of supplement to the basis of reunion, or as a part of that basis was that no act or deliverance of either branch should be of any force or validity in the United

Church until adopted by the United Church. Would not this provision include the principles or methods of administration and disbursement of the several Boards? And if so, has this requirement of the Board of Church Election now under consideration been sanctioned by the Assembly? If it would not, the question returns as to the merits of the requirement itself. Is it wise? Is it perfectly safe for the future? A mortgage, as we understand it, is property. It is counted among the assets of an individual or a business house. A mortgagee is a property holder. He directs in his will that the mortgaged property be sold and the proceeds paid to his heirs. He is said to be worth the amount of the mortgage. Is it then the will of the Church that the Board of Church Election should be accumulating property to the amount of a million every ten years? Or is it said in reply that there is no such accumulation, that these mortgages contain clauses which guard against any such centralization and dangerous power, and have we thus the singular arrangement of documents which by their text and definition are designed to secure certain claims, containing in that same text provisos and caveats vacating and nullifying those same claims.

It may be well to advert in closing to one of the reasons why the application to which reference has been made has been so steadily and positively refused. From the first woman has had a prominent part in the service of Christ and in the advancement of his cause. But within a few years the work of wom-

an in the Church has developed into some new aspects and proportions. We now have committees and Boards as perhaps never before. And the Church in whose behalf a frontier Presbytery has applied twice in vain for aid from the Board of Church Election while a church costing \$21,000 exclusive of land and furniture with brown stone trimmings and stained glass, has received a thousand dollars, has been aided by the Ladies Board in New York more than from all other sources combined. Or to speak more properly that church is their property, being actually deeded to them, or to the Foreign Board in trust for them. It was so deeded because the whole property connected with that mission was purchased and the house of worship erected largely almost wholly, with funds raised and contributed by them.

Nor does it seem out of place here to state, that for the present hopeful and encouraging condition of our few missions in New Mexico (We have been speaking of New Mexico) for the willingness of the missionaries to remain on the ground and for their ability to prosecute their work with any degree of comfort and with good hope of large, ultimate success, the Church is indebted very largely to the zeal and earnestness of that Ladies' Board, to their unflagging devotion to the cause of the enlightenment of this dark land, and the elevation of these degraded people. In reference to one of those missions they at one time appointed a certain hour for concerted prayer in its behalf, and the hopeful aspect of the work at that point testifies,



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we think very clearly, that praying breath in that case was not spent in vain. Let it be understood, we are offering no commendation or endorsement of that Ladies Board or of any of its individual members. We are not so presumptuous. Our name is almost wholly unknown. Their names are household words from the Atlantic to the Pacific and over into China and Japan at many a point where laborers, male and female, are toiling to establish the kingdom of truth and of God amidst desolations and oppositions. And their names are synonymous with piety and grace and culture constrained by the love of Christ and consecrated to the service of God. But the point we would raise and the question we would press are, we think, of importance to the Church. The question has reference to the relation of Ladies' Boards to the other organized agencies of the Church. Is it the mind of the Church that a Ladies' Board must not render any aid in the erection of a church, in a destitute region or anywhere, unless and until they are prepared to do the whole work?

Does a Church which is aided in any measure small or great by a Ladies' Board thereby forfeit all assistance from the Board of Church Erection?

If the Ladies' Board lay the foundation and the corner stone, are they to understand that they must bring forth the top stone also? They certainly have an interest in these inquiries and very probably would desire that they should be answered. That Board is doubtless ready, and individual members are resolved

to labor and pray and make sacrifices for other points in New Mexico, as they have done in behalf of missions, which may now be said to be established, and if they are given to understand that churches aided by them must have no help at all from funds contributed by the Church at large for the purposes of building churches in frontier and destitute regions, they will undoubtedly shape their plans and carry on their labors accordingly.

Finally, would it not be well for the Assembly to direct (not request) the Board of Church Erection to give us a tabular view in an appendix to its report as well as red stars in its map, to the extent of at least two columns, one of these columns to be headed "Whole Cost of Church," and the other headed "Amount of appropriation from the Board," and the figures under these heading to be placed over against the name of the church to which the appropriation was made, or the place where the church is. Would not this be in harmony with the method of some of the other Boards, and would it not be more satisfactory to the whole Church and to every contributor to the Board of Church Erection?

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P. S.—The Presbytery of Santa Fe in November last unanimously adopted a paper of which the following is a portion:

Presby. has learned with unfeigned astonishment that the Board of Church Erection has declined to render any aid in the work of erecting a Church at Las Vegas, and would respectfully submit to the



candid consideration of the Church the following inquiries :

1st. Is not New Mexico just such a region as was contemplated by the Church, when in General Assembly it called the Board of Church Erection into being for the purpose of aiding in the work of building churches in frontier regions?

2d. Is it the judgement of the Church that the Board of Church Erection is carrying out the original purpose for which it was created, when it aids in building twenty to thirty churches in New Jersey (for example), during the space of two years, when it makes an appropriation of \$1,000 to the church of Bordentown, within the sound, as we suppose, of the bells of Philadelphia and Trenton, when it disregards the express and recorded request of the Assembly, to make in no case an appropriation of more than \$1,000 to a church, so that the funds which come into its hands may be as widely distributed as possible and gives to some churches sums of \$2,000 or \$3,000, and on the other hand refuses from year to year an application from a Presbytery in New Mexico in behalf of a church, which we have every reason to believe has been very carefully and economically constructed, a church in a destitute and heathen region, and the building of which, as we also know, has resulted in very heavy burdens upon the missionary and his family.

3d. Is it the judgment of the Church that the merely technical difficulty arising from the fact that the Las Vegas Church lot was purchased and that church partially erected while the New Mexico missions

were under the Foreign Board, and that the property, in accordance with instructions from New York, was deeded to the Foreign Board, in trust for the Ladies' Board, ought to be for a moment an obstacle in the way of the Board of Church Erection in making a small appropriation to a struggling enterprise in a most destitute region, and in thus lifting a heavy burden from the shoulders of one who is laboring hard to establish the Kingdom of our Divine Master amid the desolation of many generations and in enabling him to complete the Church and dedicate it free from debt?

Is not that property as safe from alienation or perversion as if it were mortgaged to the Board of Church Erection, and is not the Board of Church Erection, in refusing to aid the Las Vegas Church on such grounds erecting, a means into an end and giving to a mere rule and detail of administration, the importance of an ultimate object and chief purpose?

The Presbytery of Santa Fe is persuaded that these inquiries are not unworthy the attention of the Church, and they are persuaded further that they will receive such attention as the Church may judge them to merit."

I may add a word or two now (April 5th) in addition.

I attended the meeting of the Synod of Colorado in Denver, in September last.

By request I spoke a few minutes on the work in New Mexico. I do not remember a word I said, but suppose of course I said something about our Church here in Las Ve-

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gas and of our vain endeavors to get an appropriation from the Board of Church Erection. The Synod's Committee on Church Erection reported earnestly recommending the Church of Las Vegas for an appropriation of \$500. I made no request or suggestion touching such recommendation and in truth did not know that such action had been

taken until, just at the close of the meeting, the clerk was reading the minutes. I must have been out at the moment, or possibly was not attending. This earnest recommendation was, I presume, forwarded to the Board. So far as I know up to this date no response has been received.



## SUPPLEMENT AND CONCLUSION

I have now read Dr. Atwater's kind note (April 27th), for which I thank him and will conclude all I have to say on the subject with a few additional words. The matter seems to lie in a nutshell, even within the compass of a single inquiry. The Church, as a whole, is, if you please, a wealthy Church. Nevertheless it is composed largely of poor men and women. Of these poor men and women many give of their poverty; under the conviction of duty to the cause of church erection (*pars quorum fuimus et sumus*). There never has been a vacant space over against the Las Vegas Church in the Appendix to our minutes under any of our Church schemes and there never shall be while I control the matter.

Now the question is, shall we continue to give annually of our hard earned money, or of our money saved with pains and care, and self-denial, when that money is appropriated in great measure, and so far as appears without stint or objection, to churches in thickly settled and already evangelized portions of the country; in New Jersey for example where, if all the churches had bells weighing even 500 pounds each, it would be almost impossible to ride a single hour in a carriage, outside the reach of their vibrations, when \$1,000 were given to a church in that State, costing very nearly

\$25,000, if not quite, handsomely frescoed, with stained glass in all the windows, etc.; (and how many similar cases there may be I do not know) while on the other hand neither the Presbytery of Santa Fe, nor the Synod of Colorado, by repeated applications and various appeals, has been able to obtain from the Board's treasury half that amount for a church in the midst of Romish delusions and abominations; a church 75 or 80 miles from the nearest church of its own faith and order, and some thirty miles from any evangelical church whatever?

Nay, if we were all rich, would we approve of that method of distribution? I feel perfectly confident that if that question could be put fairly and squarely before the Church, a loud and unanimous *No* would be the quick response.

I spoke before the Assembly in St. Louis, last May, under several great disadvantages, the chief one of them being the five minutes rule, though I believe the Assembly did increase my time to ten minutes and it was perfectly clear that the Assembly saw and felt that the appropriation desired ought to be made to the Las Vegas church, even the Secretary himself, (let me do him this justice, I do it with the greatest pleasure) said after a recess "we want now to take the burden from



this Brother's shoulders." I presume I had said something about the burden which the building of this church had resulted in to myself.

I we were insisting arbitrarily that the Board should simply and absolutely repudiate one of its rules in our favor, without any good cause, or merely because we desired or demanded it, or because we disapproved the rule, a rule which they have adopted to secure the treasury against waste and loss, the case would seem to wear a different aspect. But when we claim (and who can gainsay it) that this Las Vegas Church property is infallibly secured (humanly speaking) against alienation and all perversion or maladministration, by the fact that it is deeded to the Foreign Board (in trust for the Ladies' Board, a thoroughly Presbyterian institution in New York City) a co-ordinate branch of our Church Machinery—what shall be said?

Will not the Church agree with the writer that there would be no deviation from the most stringent guardianship in appropriating \$500 to advance the cause of the Redeemer in degraded and priest-ridden New Mexico.

I presume the board itself would admit at least in a general way that the will of the Church was the law of its action. Well, the Church requested the Board to make no appropriation greater than \$1,000. Unless we are misinformed, that request was disregarded. The case was "very peculiar," says the Secretary. Very good. It seems then that a peculiarity in the case is permitted to modify the Board's ac-

tion. Could not the Secretary and the Board find an application for this liberal and generous rule of interpretation and administration in the case now under consideration?

Quite possibly the brethren in different parts of the Church will say, "we gave a mortgage on our church and we insist that all shall be treated alike." But are those churches deeded to the Foreign Board? Was there any such security in their case as exists here? Their churches and church grounds are probably held by local trustees on the spot, Surely the cases are different and we can all see the propriety of the Secretary's rule or maxim, that a peculiarity in the case justifies or requires a modification of the proceeding.

"It is impossible to please and satisfy everybody." Everybody sees that if I have succeeded in making any point at all in what I have written, that flippan remark, (if anybody should be disposed to make it) is no response.

"But the Secretary and the Board are thoroughly conscious in all they do." With all my heart; but we respectfully ask attention to the merits of the case. And I am sure at least of an indulgent hearing from all who urge that plea, for nothing but a profound conviction of duty and of the wrong done by the Board to a feeble mission (unintentionally done and with the holiest of motives) but *done*, could have prompted me to insist, as it were, upon a hearing and thus to push myself into an undesirable prominence in the matter.

However, it is not my object in these concluding words to vary or prolong the echoes of what I may

have previously written. I only wish to say one or two things additional to guard against misapprehension or misinterpretation. I find, in running over what I have written, that I speak of "bringing facts to light." It might perhaps be thought by this that I intended to intimate there is, or has been a studied concealment on the part of the Board touching their proceedings. Not at all. I mean nothing in the way of insinuation or innuendo. I presume the custom of the Board does not require, and probably the Assembly has never demanded, that every minute particular on every point should be spread upon its records, or brought to public notice. I only mean that, so far as I know the facts stated by C. H. P. in the Herald and Presbyterian, and the fact that \$1,000 were given to a church in the East, costing about \$21,000 and furnished, as appears, in the highest style of modern improvement, while \$500 have been repeatedly refused to a new and week mission enterprise in New Mexico, on which it has never been proposed to spend more than about one quarter of \$21,000 have never been brought to the knowledge of the Church in any of the Board's publications.

It will be seen also that this church; or mission, here in Las Vegas, is spoken of as a feeble and struggling enterprise. Very much to my astonishment, this has been misunderstood. It has been regarded as implying that the work at this point has had no special friends and that I have picked up here and there, as I could find it, a little

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money with which to build our church. I infer at least that such a misunderstanding has existed, and if such an impression has in fact been made upon any mind and is not corrected and contradicted by anything in the paper herewith submitted, I ask pardon for my bungling language and wish now in the fullest and most explicit manner to state at least a portion of the truth. And if I have failed heretofore to state it whenever there has been occasion (I don't think I have) I am very sorry. I certainly uttered a sentence or two in the General Assembly, last Spring intended to be strong and clear on the subject. It is impossible for any one to have kinder, better, more faithful friends, more persistent and unflagging in their kindness and devotion, than during the whole of my New Mexico life I have had; it is impossible for any mission, or evangelic enterprise to have better friends than this mission has had in the Ladies' Board of New York and the individual members of that Board and some others who, though probably not members of the Board, have been in some sense associated and co-operating with them. Even for my personal comfort and that of my family they have labored with an assiduity and zeal truly remarkable, which I can never forget, but must remember with gratitude and admiration. And in reference to our church building, from its inception to the end, when I wrote them "It is done; I wish you now to let me do all the rest myself," they labored constantly, and I have no doubt prayed fervently for the favor of God upon the work. They solicited



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funds; they sent words of encouragement and good cheer, and never one word, so far as I can now recall, of censure or impatience, nor one word that implied suspicion or dissatisfaction. And so far as appeared from anything in their correspondence, they would have continued to this day to do the same. At least they would have done it as long as they should have been satisfied of the necessity of it. And I was anxious to relieve them at the earliest possible moment from the tax upon their time, strength and patience. Our building has cost more than any of us intented or desired, and other points and other enterprises were demanding their attention. And considering what they have done for Las Vegas, and what they are doing or are intending or desiring to do for other fields, I am simply unwilling that they should do any more for us or the work here. And I never understood from any quarter, and they never had any such understanding, that because they had done so much they must be requested to do still more. And if it should turn out that I am to give \$500 or \$600 for this church building, over and above the original subscription of \$100 for the purchase of our residence (and it was all one matter, I was instructed to keep no separate account) I shall ever feel that it has been a great privilege to do so, though a privilege which I can ill afford.

One more possible misapprehension or suspicion it may be well here to correct, or prevent in advance; and then I shall drop the whole subject, so far as possible, from my

thoughts forever, unless I may recur to it in some general way, when I come to write, if ever I do, the history of Presbyterianism in New Mexico. It may be thought that the Ladies' Board have favored this course of mine, in bringing this matter before the Church, or have even urged me to it, in the hope that an appropriation be ultimately obtained from the Board of Church Erection.

Nothing could do them greater injustice. So far from urging me to this, or favoring it, they (I am sorry to say) decidedly disapprove of it. I mean to say that I am sorry that a sense of duty constrains me to a course which they cannot approve. In almost every particular; since I have lived in this region. I have been at pains to consult them and conform to their views, and nothing now but a sense of duty induce me to go counter to their wishes. I know indeed from the letters of the President of the Ladies' Board that she thinks, and I presume they all think, that the Board of Church Erection ought to have made, and ought to make the appropriation, but they are for silence and say "let it all go." So that the responsibility is wholly mine. I am appointed a Commissioner to the General Assembly in Cleveland and have my commission in due form, but cannot leave my home and my work, and at inconvenience and cost to myself. I do what in me lies to bring the subject, in some measure; to the attention of the Church.

JOHN A. ANNIN.

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*Sheldon Jackson*

*216 Colfax Ave*  
FIFTH ANNUAL REPORT *2000*

*289*

OF THE

# LADIES' UNION MISSION SCHOOL



ASSOCIATION.

1877.

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PUBLISHED FOR THE SOCIETY.  
1877.

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"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."—ISAIAH XXXV, 1.

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## FIFTH ANNUAL REPORT

OF THE

# LADIES' UNION MISSION SCHOOL



ASSOCIATION.

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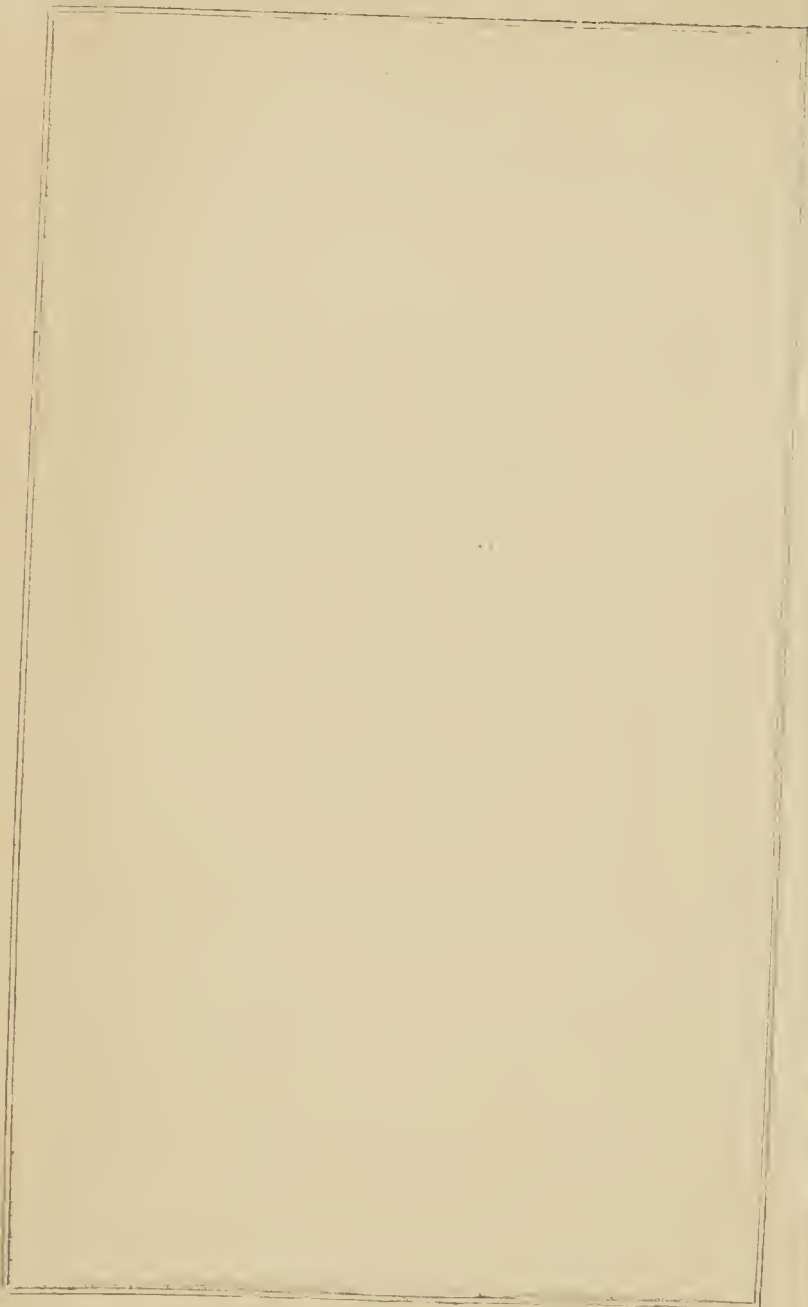
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- MRS. E. T. THROOP MARTIN,
- MRS. ABRAM LANSING,
- MISS C. E. MARTIN.

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NOTE.—The names of Life Members are necessarily omitted here. A full list will be given in our next annual report.

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## CONSTITUTION.

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ARTICLE 1. This society shall be called the Ladies' Union Mission School Association.

ART. 2. The object of this Association shall be to aid in promoting Christian knowledge in destitute places in our country, and to co-operate in this work with the chaplains and officers of the U. S. Army and Navy stationed on our frontier; to assist missionaries already established, to help mission schools, and to engage in any other pioneer work.

ART. 3. The payment of \$50 shall constitute a Life Director; \$10 a Life Member, and any person may become a member by the payment of \$3 at one time or one dollar *annually* for three consecutive years; a contribution of \$25 for two consecutive years shall constitute a Life Director.

ART. 4. The officers of this Association shall consist of a President, one or more Vice-Presidents, a Secretary and a Treasurer, to be chosen annually by the members from their number. Any matters requiring considera-



tion shall be decided by a meeting of the members and a vote of those present.

ART. 5. Five members of the society present shall constitute a quorum.

ART. 6. This society shall hold a Quarterly Meeting on such day of the month as may be appointed; an Annual Meeting the third Monday in April, and occasional meetings may be called by the President as business may require.

ART. 7. The President shall preside at all the meetings of the Society, or in case of her absence, one of the Vice-Presidents shall take her place. In case they are all absent, a President shall be appointed pro tem.

The Secretary shall keep the minutes of the meeting, conduct the correspondence of the Association, notify meetings and present the Annual Report.

The Treasurer shall receive all the moneys of the Association record the names of the subscribers, shall send the sums designated to their destination, and have official charge of all financial papers. She shall also make an annual report of all moneys received and disbursed.

## SECRETARY'S REPORT.

*Presented at the Annual Meeting, April 15th, 1877.*

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On a stormy day, in the month of March, 1871, a few Christian women, interested in the spiritual welfare of the Indians, and white settlers in our Frontier States and Territories, met at a private house in the city of Albany, and formed a Society for aiding Missions and Schools in that destitute part of our country. In the following year this Society was incorporated so as to be qualified to hold land for Mission purposes; and took the name of the "Ladies' Union Mission School Association."

During the past six years of our life as a Society, we have endeavored to do a little service in an humble way by assisting Missionary labor in the border lands of our great country. Being emphatically a *Union* Society, composed of Members of all the various Evangelical churches, we are not limited by any denominational boundaries, or fettered by any church organization, but are free to lend a helping hand wherever it is needed, to all who are seeking to extend the kingdom of our common Lord and Master. By gifts of books,

money and clothing, this Society has in the course of the past six years helped Missionary enterprises and schools among the Pima and Maricopa Indians, on the Gila Reservation, Arizona Territory; at Santa Fé, Taos, and Las Vegas, New Mexico; at Bozeman and Missoula, Montana Territory; and at Salt Lake City, Utah. In many of the places thus aided, these schools were the only Protestant ones in that region; besides, we have assisted in Missionary work at the various Army Posts of our frontier, a more particular account of which will be found in the Report of our Military Post Committee.

During the past year we have commenced and carried on, as far as we have been able, a very interesting Mission to the Pueblo Indians of Laguna, New Mexico. These Pueblo Indians, the descendants of the ancient inhabitants of Mexico, live in towns, and cultivate the ground around; they have also large flocks of sheep. They are peaceable and industrious, and not at all a warlike people like the Apaches. In their religion they are nominally Roman Catholics, having been converted at the edge of the sword by the Spanish conquerors of Mexico; but they are very ignorant, and still retain many of their old heathen customs and superstitions, being christians only in name. There are about sixteen of these Pueblos, or cities now existing, this one of Laguna containing about twelve hundred inhabitants.



A Protestant Mission was established at Laguna some twenty years ago, by the Rev. Mr. Gorman, a Baptist Missionary who had just commenced his work, and was beginning to reap some fruit of his labors, when the outbreak of the civil war in 1861 caused his return home, and the abandonment of the Mission; since that time, this people have been without any religious instruction; they calling themselves Protestants, have refused to receive the Roman Catholic Priest, and have been anxiously looking for one to "expound unto them the way of the Lord more perfectly." In the early part of the year 1876, hearing through the Rev. Dr. Sheldon Jackson, of the religious destitution of these Laguna Indians and their desire for a Teacher, our Society felt that we were called by the Great Shepherd to look after these neglected sheep in the wilderness, and we made arrangements for the establishment of a Mission to them under the care of the Rev. and Mrs. John Menaul, both favorably known for many years, as faithful Missionaries of the Presbyterian Church.

The following letter from Dr. Jackson gives an interesting account of his visit to Laguna, and of the founding of the Mission there:

*To the Ladies' Union Mission School Association:*

DEAR FRIENDS:—On the 23d of March, Revs. G. G. Smith, J. Menaul, and myself, together with agent B. M. Thomas, left Santa Fe for the Laguna Pueblo Indians. Three days travel (the last being fifty miles without wa-

ter for ourselves or team) brought us to Laguna about sundown on Saturday.

In the absence of the Governor we were received and welcomed by Santiago, the Lieut-Governor. Runners were immediately sent out to the Governor and other officers; also to the Indians that were out with their herds, and on their farms, to gather in for a council on the following day. In order to give time for the assembling of the Indians, the meeting was appointed for Sabbath afternoon. But the entire forenoon was an informal reception, as the Pueblos came to pay their respects to their "Father," the agent, and to the missionaries. Soon after breakfast, the Lieut-Governor appeared dressed in a high silk hat, calico shirt, cloth pants, tucked into a pair of cavelry boots. The hat and boots were presented to him years ago, and are only used on State occasions. Then came John Peter, clothed in calico shirt, short blouse pants extending just below the knee, with buckskin leggins and moccasins, and a woolen blanket wrapped in a great roll around the waist. A third had on a fanciful woolen shirt, heavy string of red beads around the neck and across the chest, large silver ear rings, bright scarlet sash, with silver ornaments around the head, fastening the long black hair away from the eyes. Soon the room was full of comers and goers, and this continued all day. The women had on short skirts, made of native woolen cloth, navy blue color, and buckskin leggins and moccasins. They were adorned with silver bracelets and ear rings, and many of the women and children, and some of the men, had a band of bright red paint extending across the face from ear to ear between the eyes and nose.

Late in the day the Governor arrived. He is a large fleshy man, beyond middle age, and was dressed in a clean white muslin shirt, black velvet knee breeches, leggins and moccasins; a red sash around his head, large silver ear-rings, six copper and six silver bracelets on his right wrist, and about thirty silver buttons down the outside seam of the pants and leggins.

About 2 P. M., the little bell over the school house was rung several times, and the Indians poured in until the room was full, those unable to get seats either sitting upon the floor or standing up around the door. The left of the platform was occupied by the Governor, Lieut.-Governor, War Captain, Alcade, and other chief men. The right was occupied by the honorable women, wives and children of the officers. In the centre were the missionaries, the Agent, and two interpreters; one understanding English and Spanish, would take our English and render it into Spanish; then the second interpreter, who understands Spanish and Indian, would take the Spanish and render it into the native tongue.

I opened the meeting, expressing my pleasure at meeting with them; mentioned the two classes of white people, the good and bad. That the good were made so by the teachings of the Holy Spirit; that it made them not only good themselves, but also caused them to wish all others to be good. That the good women of Albany, many days travel to the Sun-rising, had heard that the Laguna people had no Bible or teacher, and now they had sent their minister Menaul to teach them the Bible, and about Christ and God.

Rev. G. G. Smith followed, speaking of the transgression of the race, sin and consequent ruin; then of the recovery through Jesus Christ. Agent Thomas explained to the Indians that the Department at Washington, on account of the insufficiency of the appropriation, had withdrawn all teachers from the Pueblo villages, but that some good ladies in Albany had sent them a teacher. And that the ladies and the Agent would all be pleased if they would treat him well, furnish him with some land for the Mission premises and assist him in building his house. And that they would like it still better if they would send their children to the school, and come together every Sabbath and learn about the Saviour.

Rev. J. Menaul followed, dwelling particularly on the importance of keeping the Sabbath, after which the Agent turned to the Governor, and asked him what re-



sponse they had to make to what had been said to them.

It was a scene never to be forgotten—one that, if witnessed by the Christian Church of the United States, would call forth tens of thousands of dollars for the sending of the gospel to every tribe in our lands that would receive it.

The crowded audience had sat wrapped in their many-colored blankets, with their heads bent forward, an eager and wistful expression upon their countenances, as they drank in, many of them for the first time, the glad tidings of great joy. Occasionally, grunts of approval and expressions of joy had escaped the lips of one and another as they realized the good news. Especially was this the case at the announcement that the ladies of Albany had sent minister Menaul to live among them and teach them, when a general expression of joy passed from mouth to mouth through the entire audience. But as, at the close, they were asked their views, their grave, eager countenances lighted up, blankets were thrown back, and in an instant they were all talking and gesticulating at once. After they had quieted down, the Governor announced that the people had said, "They were glad—very glad. Now they could learn to be good. They would do as the good men had told them. It was all very good, *very* good." After this they bowed their heads, while Rev. G. G. Smith led in a short prayer of thanksgiving that this day the gospel had been brought to this people, and of invocation for the presence and converting power of the Holy Spirit. After which we withdrew, and left the Indians to talk it over by themselves.

After supper we were waited upon by the Governor and his chief officers, to announce the result of the conference. He said "his people were very much pleased, that they wanted to obey all the words of their great Father in heaven, and that they wanted to be taught those words so that they might know them. For they knew that the words of the Lord must be good words—that the Lord would not give them bad words. They would do all the good men had told them this day."

On Monday another council was held, at which land was granted for mission premises, and arrangements made for building a ditch, by which the land can be irrigated.

On Tuesday morning we started on our return to the Rio Grande, the Lieutenant-Governor escorting us some twelve miles on the way. You are to be congratulated upon securing so interesting a mission. It is one from which you may expect great results in time.

Your brother in Christ,

SHELDON JACKSON.

The Mission thus auspiciously commenced, has been carried on slowly, owing to the difficulties of the language, but with earnestness, and a great degree of success. Mr. Menaul, having finished his house, has been joined by his wife and children. He has now opened a school in addition to his Sunday services. These last are so crowded that many are unable to attend who desire to do so, and a new and more commodious chapel is greatly needed. The financial embarrassment of the country has affected somewhat our receipts, and we are not able, as a Society, to contribute what is really necessary for the continued progress and well-being of this interesting Mission, and would therefore earnestly appeal to all who are interested in the welfare of this long neglected people to assist us in supplying their spiritual needs.

The following letter from Mr. Menaul gives an account of his work through the year, and of the present needs of the Mission at Laguna :

LAGUNA, Valencia Co., New Mexico, }  
March 1st, 1877. }

MRS. S. R. TOWNSEND, 3 Elk St., Albany :

*Dear Lady* :—To give you a concise review of the past year's work it is only necessary to refer to general topics, leaving particulars to the letters you have already received.

I came here in the latter part of March, 1876, accompanied by the Rev. Dr. Jackson, Rev. G. G. Smith and Dr. Thomas, U. S. Pueblo Indian Agent, and was very kindly received by the people. They promised to do all that they could in getting me settled among them, and that promise they have nobly fulfilled. Sabbath work commenced from the first through two interpreters.

My first outside work was to try and get water to irrigate a garden, in which I failed. I next settled on a place to build a house, after much observation of prevailing winds and tendencies of sand drifts, all of which have to be taken into account here. I have built on a sheltered spot on the S. E. side of a mountain spur about a quarter of a mile from the town. In front of this the creek had formerly run, so I supposed we could get water by sinking about thirty feet, the depth of the creek at present, below; I therefore engaged a man to sink a well for me; the well had water but so bad that it killed every plant I put it on, so my garden was an utter failure. The building of the house next occupied my time. The Indians brought in all the heavy timbers for roof



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and floors from the mountains, a distance of fifteen miles. For the floors these timbers are simply leveled on one side; for the roof they are squared and planed. Our's is the only house within thirty-five miles that has a board floor. The Indians also brought in all the stone for building the house; the work occupied the greater part of the summer, my spare time being spent in preparing the lumber for flooring, &c., in the intervals of other work. The lumber was freighted by Mexicans, a distance of seventy-five miles. The Indians put on the roof and did the plastering (or mudding) of the house, so that all that part of the house done by them cost nothing except to feed and supply them with tobacco; which things are of the highest importance in their estimation.

Our roofs here are all flat. The vigas, or beams are first put in place, then boards or brush put crosswise on them; then anything, as straw, or grass on this to make it close; then about two inches of mud, then about four inches of good clay, well trampled down. These roofs are generally good in this dry climate, but often a rain or sleet of two or three days sets in, as it is doing just now, and every house becomes an out of doors, i. e. it rains *in* doors the same as *out*.

In July the house was got so far advanced that we were able to occupy it. So Mrs. Menaul and the children came out from Santa Fé,

and we at once commenced home life among the Lagunas. Mrs. Menaul's health has not been good since coming here, but it is much improved from what it has been. My own health has been very good, considering the influence of African climate.

The subject of water for house use was one of considerable importance; we carried from a large spring on the other side of the creek, the water of which was brackish, besides it was far, and the creek had to be crossed each time in order to get it. During the winter, or fall, I set about fencing in a mountain wash near the house in hopes of being able to raise some vegetables without irrigating. In the wash there is a seep, (or oozing of water from the rocks,) of very pure water which the people prize very much, and at which they sit waiting for a little water for hours; it occurred to me that perhaps I might find a supply of water well down in this wash; so I dug a well and found plenty of the purest and best of water at a depth of ten feet, (or bed rock.) This water is near the house, and is a great blessing in this country where there is so little good water. Stable and cow house I put up at an expense of about fifty dollars. The Indians brought me in corn stalks enough for my cow and mule for the winter.

Educational interests are in a fair condition. The school was opened on the 1st of September, 1876, and has been in operation since,

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with very little intermission. The scholars have advanced in a satisfactory manner, at least those of them old enough to be interested in study. In October one man came to live with us for the purpose of learning English. In December another came, and now a third has come. The latter two support themselves, or nearly so. A second teacher has been in government employ for the last four months. He has charge of the little ones.

Church interests are prosperous beyond my most sanguine expectations. Generally the Sabbath services are attended by over two hundred people, our little chapel often not being able to hold them all. The service consists in singing and prayer in English; reading the scriptures and comments on the same in Spanish, which is interpreted by a native into Laguna; and when he is absent, only in Spanish, as a good many of them understand Spanish, but will not undertake to translate it into Laguna. Then the Governor addresses the people more or less at length approving of the exercise and giving his advice and directions. Very often a meeting of the people is called immediately after worship for the transaction of business. The government of this people being purely Theocratic, their worship and business are one and inseparable. Their Governor is at one and the same time Chief Magistrate in Religion, Law and Politics; much as the Hebrews were under the Judges. Hence



our Sabbath service must receive the sanction of, and be recommended by the authorities to secure the attendance of the people; and the attendance of the people on the Sabbath is as much a part of their obedience to their officers as any other duty. God's Spirit has not seemed to work in a very manifest manner with any one yet. But we seem to have the "still small voice" of that Spirit "leavening the whole lump." The Sabbath is pretty well observed; the moral tone and life of the people is improving. They have a great desire to know what God requires his people to do, and they try, (in their way), to obey as far as they know. No attempt has yet been made to find out how many might be willing to unite with a church. This has been, in part, owing to my not being able to present this matter without the aid of an Interpreter, and in part to my opinion that it is well to make haste slowly and especially with such a slow people. Besides I hope to have the advice of Dr. Jackson sometime this spring on the subject.

I have commenced to be my own Spanish interpreter now, and feel that I can do much better. Although I can use but a few words imperfectly, I can get to the hearts of the people as I am able. An unchristian interpreter inclines to modify what condemns himself. I will still have to give a good deal of time to the Spanish; but in the meantime will be becoming familiar with the Laguna language.

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The wants of our work here are mainly two. We need a church building *very, very* much. The Indians would do all the work, except some carpentering, if we had money enough for lumber, windows, doors, &c., which would require about \$300 to \$400. Then we need very much the means of running a small boarding-school for those wishing to learn English.

These two things we need very much. While waiting, we cease not to pray for the prosperity of our common work, and for God's richest blessing upon every one taking part in His glorious work in this place.

Your servant in Christ,

JOHN MENAUL.

In our review of the work of our Society for the past year, we feel encouraged to believe that God has blessed our feeble efforts, and has prospered the labors of our faithful Missionary in breaking up the fallow ground, and sowing the seed preparatory to an abundant harvest. May this reward be ours; and may those who shall read this simple statement be stimulated to help on the work by their offerings and their prayers; that when the harvest shall be gathered, both "they that sow, and they that reap, shall rejoice together.

SARAH R. TOWNSEND,

*Secretary.*

ALBANY, April 15th, 1877.

# TREASURER'S REPORT,

*For the Fiscal Year ending April 15th, 1877.*

## RECEIPTS.

1876.	Balance from 1875,	\$52 36
April 15th,	Mrs. E. T. T. Martin, Auburn, N. Y.,	25 00
" "	Mrs. Robert Townsends, Syracuse, N. Y.,	25 00
" "	Mrs. Swift Geneva, N. Y.,	12 75
" "	Mrs. Howard Townsend, Albany, N. Y.,	25 00
" "	Mrs. J. T. Cooper,	20 00
" "	Mrs. R. H. Pruyn,	20 00
" "	Miss Susan Lansing,	20 00
" "	Mrs. Fred'k Townsend,	50 00
" "	Mrs. Maurice E. Viele,	10 00
" "	Mrs. Abbe,	25 00
" "	Mrs. Douw,	20 00
" "	Miss Annie Douw,	10 00
" "	" Julia Douw,	10 00
" "	Mrs. Bancroft,	5 00
May 9th,	Mrs. C. B. Lansing,	10 00
" "	Mrs. J. Townsend Lansing,	20 00
" "	Mrs. Mary H. Thomas, Union Springs, N. Y.,	5 00
" 24th,	" H. I., " New York,	5 00
" 26th,	" M., " Norwalk, Conn.,	2 00
" 30th,	" Emma, " Newton, N. J.,	4 00
June 1st,	" A mite for the Laguna Mission," Norwalk, Ct.,	2 00
" 2d,	" For New Mexico from 'S.,' " Green Bay, Wis.,	1 00
" 9th,	" A Friend," Hartford, Conn.,	5 00
" 24th,	Mrs. Susan Lott, Corpus Christie, Texas,	1 00
" "	Mrs. Archibald McClure, Albany, N. Y.,	10 00
" 27th,	Mrs. Rufus W. Clark,	5 00
" 28th,	Mrs. Joel R. Reed,	10 00
" 30th,	Mrs. James B. Kelley,	20 00
" "	" A Friend," Tonawanda, Pa.,	5 00
July 25th,	" For the Pueblo Mission," Albany, N. Y.,	5 00
" 19th,	" A Friend," Newark, N. J.,	1 00
" 18th,	" A Friend," North Conway,	2 00
" "	" For aid of Indian Mission Schools," St. Augustine, Fla.,	1 00
Aug. 2d,	Mrs. Caroline P. Stokes, Tarrytown, N. Y.,	10 00
Sept. 21st,	Mrs. Alfred Van Santvoord, New York,	10 00
Oct. 8th,	Mrs. Wm. H. McClure, Albany, N. Y.,	10 00
" 11th,	Mrs. Wm. F. Allen,	10 00
" "	Mrs. David I. Boyd,	20 00
" "	Mrs. Greenville Tremain,	2 00
" "	Mrs. Chauncey P. Williams, Albany, N. Y.,	10 00
" "	The Misses Sumner,	10 00



TREASURER'S REPORT.

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Oct. 11th,	Mrs. Edward Reed, Albany, N. Y.....	10 00
" "	Mrs. Samuel Hand, " ".....	5 00
" "	Mrs. V. P. Douw, " ".....	5 00
" "	"Cash" through Mrs. J. T. Lansing, Albany, N. Y.,.....	10 00
" 14th,	Mrs. M. W. Van Antwerp, Albany, N. Y.,.....	3 00
Nov. 17th,	Mrs. Alfred Van Santvoord, New York,.....	15 00
" 16th,	Mrs. J. B. Williams, Ithaca, N. Y.,.....	5 00
" "	M. E. Nott, Schenectady, N. Y.,.....	5 00
Dec. 19th,	Mrs. Robert Townsend, Syracuse, N. Y.,.....	20 00
Jan 8th,	The Misses Williams, Salem, N. Y.,.....	20 00
" "	Mr. Chauncey P. Williams, Albany, N. Y., ..	10 00
" "	Miss Ruth H. Williams, " ".....	5 00
1877.		
" 20th,	Miss Susan Lansing, " ".....	5 00
" "	Mrs. James B. Kelley, " ".....	5 00
" 26th	Mrs. Robert Townsend, Syracuse, N. Y.....	5 00
" "	Mrs. Fred'k Townsend, Albany, N. Y.....	5 00
" 31st,	Mrs. J. Lansing, " ".....	2 50
" "	Mrs. C. B. Lansing, " ".....	2 50
Feb.	Mrs. Joel Reed, " ".....	2 50
" "	Mrs. Douw, " ".....	2 50

\$669 11

DISBURSEMENTS

1876.		
April 18th,	Rev. John Menaul, one quarter salary, year commencing Jan. 1st, 876, .....	\$125 00
" "	Rev. John Menaul toward defraying ex- penses of building his dwelling house at Laguna, New Mexico,.....	100 00
July 3d,	Rev. John Menaul one quarter salary,.....	25 00
Sept. 21st,	Mrs. E. T. T. Martin toward payment on the organ at Ft. Brown,.....	62 75
Oct. 9th,	Mr. Wendell Prime of the "N. Y. Observer" for printing circulars,.....	5 00
" 12th,	Rev. John Menaul one quarter salary,.....	125 00
1877.		
Jan. 2d,	Rev. John Menaul toward one quarter salary,	60 00
Feb. 10th,	Rev. John Menaul balance of last quarter's salary, (due Jan. 1st, 1877).....	65 00

\$667 75

Total received for year 1876,..... \$669 11

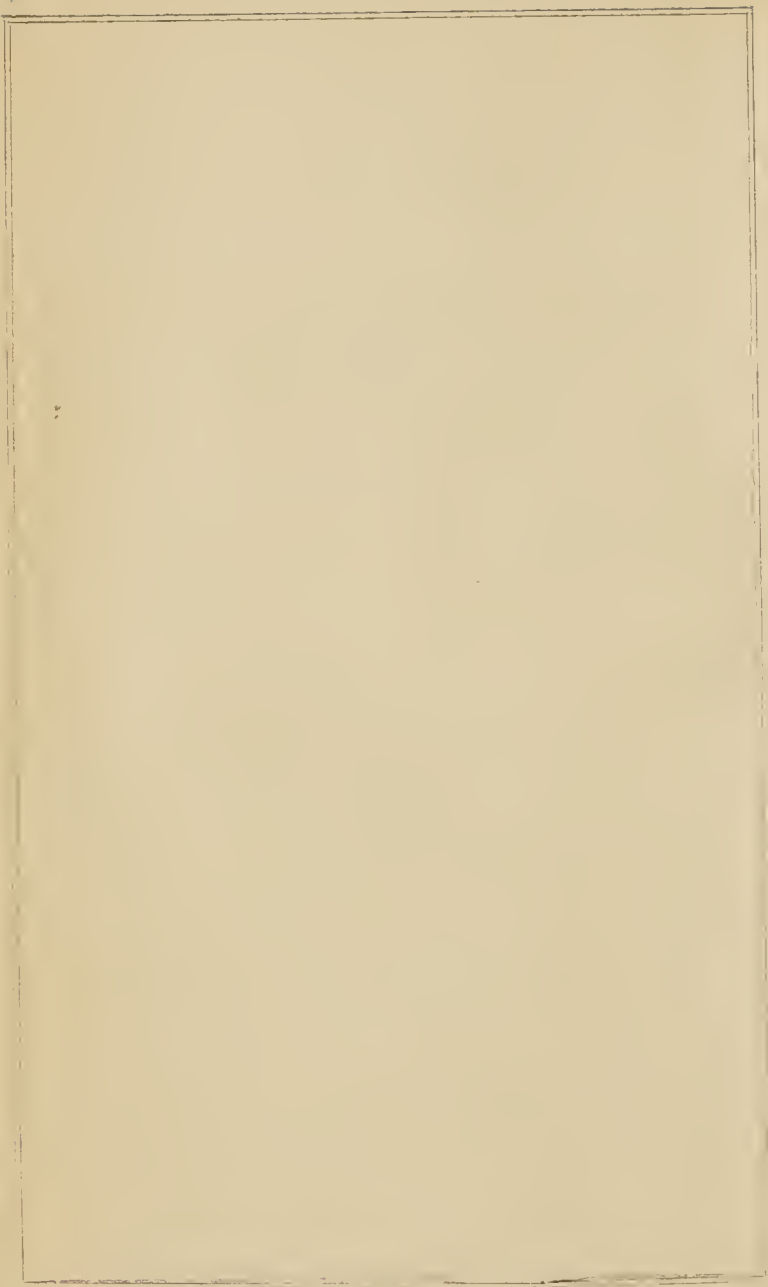
Total expended " " " "..... 667 75

Balance in Treasury,..... \$ 1 36

ALICE W. KELLEY,  
Treasurer.

ALBANY, April 15th, 1877.

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# ANNUAL REPORT

—OF—

## Committee on Christian Work, AT MILITARY POSTS.

From April, 1876, to April, 1877.

In presenting a statement of our efforts, during the past year, in behalf of the enlisted men in our garrisons, and their wives and children, we would express our thanks to all who have lent a helping hand in our "labor of love," which has literally been a "work of faith."

We began the year with little more than one hundred dollars, which was appropriated by our society for work at the Military Posts. As requests came to us for books for the hospitals, and organs for Sabbath-services, we endeavored to respond according to our ability—like the widow of Sarepta, who had but a little pot of oil; we began pouring out what we had, and as vessel after vessel was brought to us to fill, the oil continued to flow, *and has not yet stayed.* We shall begin the new year with nearly five dollars in our Treasury; already, calls are coming to us for books and organs, and help for our garrisons, and we



ask, *will the oil continue to flow, until all the vessels, which are being brought to us shall be filled?* Will any one lend a helping hand in this work for the defenders of our country, for souls who need some warm, Christian heart to care for them? *We need your help*, dear friend, you, who are asking, "Lord, what wilt *thou* have me to do?" You, who are praying that the "Lord of the harvest will send forth laborers into his harvest." "Come over and help us!" Help send an organ to that isolated Post, where the daughters of Christian fathers and mothers are sitting solitary, on their silent Sabbaths, "no sound of the church going bell" salutes their ears; no pastor's voice "calling his own sheep by name," is heard by those who once fed in the green pastures of the ordinances of the sanctuary, and reposed by the "still waters" which flow from the hill of Zion. May we not expect to receive from those who daily pray, "Thy kingdom come," ten dollars, or five dollars, or a less sum? Very gratefully will one dollar be received, which will constitute the donor one of our Association.

It will be seen by the Treasurer's report, that the whole cash receipts of this *branch* of our society amount to three hundred and fifty-one dollars, seventy-five cents; and that we have received in donations of books and remittance of full prices on the organs purchased, contributions equal in value to six hundred and fifty-two dollars, making the

gross receipts in money, books, etc., \$1,003.75. We have expended, in the purchase of four organs for four military posts, two hundred and sixty dollars, and the remaining one hundred and eighty dollars has been expended in the purchase of books for Post and Hospital Libraries, hymn books for the use of the garrisons, and for the current expenses of the society. Five libraries have been sent to as many Military Posts, their value estimated, variously, at \$150, \$125, \$100 and \$30 to \$50. These libraries, containing Bibles, Testaments, readable books of all kinds and the best Christian literature, have been sent to Texas, Dakota, Idaho and Arizona. Two very valuable boxes of books were sent to Texas, and one to each of the following Posts: Fort Lincoln, Dakotah, Lapwai, Idaho and Fort McDowell, Arizona. In the month of June your committee prepared and issued a circular letter, which was sent to the Garrisons in the Departments of Texas, Missouri, the Platte, Columbia and California. To these circulars a number of letters of response have been received, some of them enclosing sums of forty dollars, ten, seven, five, three and one dollar collections made in the several garrisons where our appeal was received. From these communications from isolated Posts, we make the following extracts which will show how much the work which we are trying to do, is needed:

## TEXAS.

An officer, now stationed at Fort Brown, Texas, writes to us under date of June 15th, 1876: "Your circular concerning the Ladies' Union Mission School Association, reached me some time ago, while I was stationed at Santa Maria, Texas. Since my return I have found out what has been done at this Post, and it is principally due to the efforts of one of the members of your society who was here last winter, that anything at all has been effected. The Rev. Mr. Laverty, Chaplain of the 24th Infantry, arrived here about a week ago, and on last Sunday morning, service was held at the Post with a very good attendance of officers and men, citizens from Brownsville and ladies at the Post were also present. The organ sent by your society is a very fine one, and not less than sixty dollars will be sent the society on account of it. We have a very good choir organized, and already quite a change is apparent. It shows very clearly to me that the *opportunity* to do something is all that is needed. Plenty will be found to put their shoulder to the wheel, and still where some good, earnest, lady cannot be found at a Post, it is necessary that there be a chaplain or some one who can give time and attention to Christian work, and who will not become easily discouraged. Enclosed, please find five dollars, which, with a previous contribution, I am informed constitutes me a life member of your



society. Please do me the honor to have my name recorded as such. It is only through the aid of such societies as yours, that much good can be accomplished in our garrisons, as even money and earnest effort here must have some such channel through which to do its work.

Signed,

\_\_\_\_\_  
Captain U. S. Cavalry.

We received from Fort Brown sixty-one dollars. We have also received a letter from Fort Quitman, Texas, from the officer in command of that Post, enclosing three dollars—his own contribution to our funds and that of two other officers.

A correspondent at Ringgold-Barracks, Texas, gives the following account of Christian work attempted at that Post :

“RINGGOLD-BARRACKS, TEXAS.

I have just come back from chapel and must report to you the *result* of my first effort at this Post to hold or encourage a Sabbath service. It seemed a very difficult thing to get started, as I knew none of the soldiers here; but last evening, while waiting in the reading room, where there were half a dozen men reading, it occurred to me this was a good opportunity to address them, so I did, and invited them to come this afternoon at two o'clock to a “singing school.” They all seemed pleased with the idea, and I told one of the men to come to my house the next

morning and get the singing books, which he did. I invited Mrs. T., (the only lady who could conveniently assist me), with her three children, and then with three others and my own family and seven soldiers, we formed our first assembly. The soldiers had nice voices and learned the hymns quickly. The service continued an hour. Mrs. T. taught the children while I taught the Bible class, and we closed with the Doxology. After the first singing we read the fourth chapter of St. John's Gospel alternately, I reading one verse and the soldiers responding, and then I explained the lesson and tried to make the application. The men listened most intently. I talked with each one after we had finished, and they each promised to bring some of their friends next Sunday."

Again our correspondent writes under date Nov. 26th, 1876:

"I have just returned from Bible Class, and you will be pleased to hear that the attendance has decidedly increased. We had eighteen soldiers and three women in the class, and ten or fifteen children. I wrote an invitation to each of the eight companies, signed it with my name, and had the commanding officer's Orderly give the notice to each 1st Sergeant, with instructions to read it aloud to the company assembled, so all have been thoroughly invited." "January 7th. The organ has arrived, and is in the chapel. It is a very pretty

little organ, about half the size of the one at Fort Brown, and will do very nicely. I have decided to take my choir from the soldiers, and began last Sunday training some to sing the chants. 'This chapel is a great comfort; it is so pleasant and attractive. Nice benches in it with backs to them, and this little organ and the bell to ring, and hanging kerosene chandeliers to light it at night, and the librarian always there. We had our first church service this morning. There were twenty-five or thirty persons and seven officers. The singing was much better than I expected. We sang the chants, and before the sermon sang 'Nearer my God to Thee' We just read the morning prayers, including the psalter and the two lessons. We read, for a sermon, Dr. Rogers' discourse for the New Year, 'Jehovah-Jireh,' which was very appropriate to the day.

E. M. A.

Ringgold-Barracks, Texas, Jan. 7th, 1877."

The organ sent out by our society arrived at Ringgold Barracks in January. An officer of the U. S. Army now stationed near Washington, visited Fort Brown and Ringgold Barracks, Texas, in February, and was very much impressed with the importance of having an organ at every Military Post in the Army, particularly on our western frontier. On his return to Washington he saw the Quarter-Master General, and presented to him a request from our Committee, that all organs and books



sent by our society to Military Posts for the use of the garrison, shall be forwarded at the expense of the U. S. Government. Gen. Meigs at once endorsed our request, and sent it to the Secretary of War, who sent to us the following notice that our petition was granted :

WAR DEPARTMENT, WASHINGTON CITY, }  
March 20, 1877, }

*My Dear Madam:*—The Quarter-Master-General has forwarded to me your letter of the 9th instant, requesting him to furnish transportation for organs for the services of the Sabbath and books for the hospitals and libraries of certain Military Posts on our western frontier, proposed to be donated by the "Ladies' Union Mission School Association," and I am happy to be able to inform you that the transportation can be supplied, the same being in accordance with the custom of the service, and all such gifts, if addressed to Col. L. C. Easton, Chief Quarter-Master, New York Depot, will be promptly forwarded to the Post for which they are intended.

Very respectfully, your obedient servant,

GEORGE W. MCCRARY,  
*Secretary of War.*

Recent letters from Ringgold Barracks, Texas, give us further accounts of the Sabbath service held there by the officers and their wives, without the aid of a chaplain.

Our correspondent writes: "Our religious services on Sunday maintain their interest;

the numbers in attendance are increasing. I had twenty two in my Bible class to-day, two of them Mexicans, to whom I afterwards gave a copy of the Gospel of St. John in Spanish. The Sabbath services are conducted in the chapel by the commanding officer, who reads a part of the Episcopal morning-and evening service from the Book of Common Prayer and then a sermon.

### FORT BROWN, TEXAS.

A lady, the wife of an officer at Fort Brown, writes to a member of our society who was for a time a co-laborer with her in the garrison there :

"I wish you could see how our little church that *you* planted and I have watered, has grown and flourished. This morning the room was crowded and some had to go away. At our soldier's meeting last evening we had twenty. We sing the entire morning service. We are prospering beyond all expectation. Don't fail to remember *us* when you can apply any new music books to this corner of the vineyard, and, above all, remember us in your prayers always, that the good God will hold up our feeble hands bearing the light of *His word*."

FORT BROWN, Sunday, March 4, 1877.

*Dear Miss M*—:—I have received the books so kindly donated by your society, and already they have gone into use in our singing

meeting. Will you be kind enough to thank the donors, and tell them if they could have heard our men sing last evening they would have been repaid for their kindly remembrance of us. We have an average attendance of twenty men at these meetings; we have learned the old tunes and grown tired of them, so we welcome the new ones gladly. Our church service is increasing in interest. I thought of you this morning and wished you could have been present to enjoy with us the fruit of your last summer's labors. There were forty-three persons present, a dozen or more being enlisted men. We have now a fine choir taken from the Band, a good baritone and bass, and with Mrs. F. at the organ we get along finely. I was quite interested in the society's report for the year, and then sent it round to those ladies in Garrison who are members of the society. I enclose my subscription to the society. The freight upon the books was paid by the Post Commander, and you need have no further trouble about it.

Truly your friend,

— — —.

Copy of a letter from Chaplain at Fort Brown:

*My Dear Friend:*—Your very kind letter came to hand in due time, and, shortly after it, came the box of books. Let me say that the books are all put away in a nice bookcase, with glass doors on it. I got permission of the Doctor to use one of the cases in the of-

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fice, at the hospital, and your generous gift is now in use. I have no doubt that it will relieve many a tedious hour with the sick and convalescing. I have catalogued the books so as to prevent loss and keep them where they belong. I delayed answering your letter until I had the books arranged and until after the visitation of Bishop Elliot at Brownsville.

The new church at Brownsville is consecrated and in use. It is a very pretty little church, has stained windows, and is in harmony in all its parts. Three persons were confirmed by the Bishop. On Ash Wednesday the Bishop, the Rev. Mr. Carnahan and myself had very pleasant service in the garrison. The Bishop preached to a congregation of over 100 officers and men. The congregations at divine service are very much larger in the garrison than they were formerly, and there is a very encouraging interest in them. The Saturday evening class and Bible instruction lecture is well attended. On the whole, I am much encouraged. Mrs. C. is still a faithful and efficient help. Mrs. F's. husband is Quarter-Master, and she has had the chapel fitted up very nicely, with pulpit, reading desk, platform and benches. The room, on Sunday morning, is like a neat little chapel. The services in Brownsville are well attended. The new church will seat over two hundred, and we have had it full. That, you know, is remarkable for Brownsville. To encourage



the soldiers to come to church, we have set apart a pew for each company, to be known as that company's pew, so that they may all feel free in coming. I have often wished that you could drop in and see some of our congregations, you would then realize that you did not work in vain, when you were with us. Keep our work in memory at your devotions. Army chaplains, you know, are not well spoken of, and yet their work is a difficult one, and I think they try to be faithful to their work. I must say, *my* "lines have fallen in pleasant places." I have had nothing but kindness and encouragement from the officers of the post, and when a chaplain fails in gaining the respect of the officers at his post, there must be something wrong somewhere.

Your sincere friend,

J. C. L.

Whole value of books and two organs sent to Fort Brown and Ringgold Barracks, Texas, three hundred and five dollars.

In addition to the encouraging reports from Texas, we have received letters from officers and their wives from New Mexico, Arizona, California, Oregon, Montana, Idaho, Dakotah, Nebraska and the Indian Territory. We give a few extracts from the letters, from New Mexico, from which we have received kind words of encouragement. The commanding officer at Santa Fe, writes under date Nov. 22d, 1876: It will give me great pleasure to assure all of

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those who are interested in these matters at the various Posts, that I visit in this command, of your kind assistance in providing, what I am well aware is greatly needed at most of our Posts. That the garrisons of the interior will be most happy to avail themselves of the assistance of your association, I am well assured. Wishing you every success in this most laudable effort for those of the army on the frontier,

I remain very truly yours,

EDWARD HATCH.

### ARIZONA.

From the commanding officer of a Military Post in Arizona, we have received the following letter: \* \* \* \* \* In reply to your circular letter, I will state, that we have no church at this Post, and no religious services. I have always given every aid in my power to those who occasionally come here to hold religious services, and will continue to do so as long as I am in command. In my opinion, *books* would be better for the garrison of this Post, for the soldiers eagerly devour every thing readable that comes in their way. We have no books here of a religious character. I will gladly distribute and preserve any works of this character, and give what influence I have to anything tending to improve the condition of the soldiers.

### CALIFORNIA.

An officer at Camp Independence, Ingo Co., California, says: "I appreciate your efforts

in the Christian cause. At this Post I have done all that lay in my power in that direction. I cannot yet establish any Bible-services, though I much wish I could. All denominations, and some who believe nothing, are to be found at this Post. I have circulated Moody's sermons, and every week circulate the *Christian Union*, containing sermons, which are read by many of the men.

### OREGON.

The wife of the commanding officer at Camp Harney, Oregon, writes under date Feb. 5th, 1877: Enclosed, please find our little offering, which my husband desires me to send with his compliments. He is sorry not to send more, but this is all he has been able to collect, now, as considerable contributions have already been sent from this very small Post, in aid of a church and hospital which are being built on this remote frontier, and a contribution also has been made to the Widow's Fund, of the Custer Massacre."

### MONTANA.

An officer temporarily stationed at the cantonment on Tongue River, Yellowstone, Montana, sends us an offering for our society, with his best wishes for the success of its work.

### IDAHO.

We have received two letters from Fort Lapwai, Idaho. The wife of the commanding officer writes under date Dec 3d, 1876: "This

is a small Post, consisting of only two companies, one of Cavalry and one of Infantry. We have no chaplain, and consequently there are no public religious services held at the Post. There are two ladies here besides myself. I have succeeded in raising \$10, which is enclosed herewith. Please send us some hymn-books with the words and music together, as there is a great deal of musical talent among the soldiers, and I think if they had books they would learn to sing the hymns as well as other songs, and it may be the means of bringing some of them to our Saviour. Please send any other books that you consider interesting. In your letter you speak of sending organs. Have you any idea how much the freight would be on one, way out here? I think I can raise money enough to buy one, but have no idea how much it would cost to get it up here. We ladies propose to open a Sabbath-school; there are but few children here, but we hope in time to get the soldiers in to help us sing, and perhaps some little verse may carry them back to their childhood, and have a saving influence. Oh, how sadly we need the influences of religious teachings out here! Sunday seems no different from any other day. Sometimes I feel as though I were going away back into the dark ages. May God bless you in all your efforts to promote the spiritual welfare of our isolated Posts." Our correspondent again writes Feb. 26th,



1877: "I am getting on quite nicely with my little Sunday-school. I teach the children pretty little hymns and read Sunday-school papers to them. If you have any little books with simple stories for the children, please send me a few. The men have raised forty dollars for a cabinet organ. They have taken a great deal of interest, and are just as anxious for an organ and hymn-books as I am. Next Sunday, after Sunday-school, I have promised to meet some of them and pass a little while in singing hymns together. I think if I can get them started, it will do a great deal of good. We have over one hundred men here, and we need 30 or 40 hymn-books. Will you please attend to the organ right away, for it will take a long time to get here. I feel very grateful for the interest you have taken in us. I shall be so glad to get your letters, and will always write to you and let you know how we are getting on."

NOTE.—The organ and hymn-books were immediately purchased, and were forwarded by the U. S. Quarter-Master at New York, in accordance with an order from the Secretary of War, free of charge.

#### DAKOTA.

From Dakotah we have received letters from our lamented friend, Col. Keogh, who fell with General Custer in the fatal encounter with the hostile Indians, in June, 1876. In response to his contribution and the interest

he expressed in our society and its work, we have sent a valuable and interesting library to the Hospital at Fort A. Lincoln, where the wounded soldiers from the field of the Custer Massacre were carried. This library also was forwarded to Dakotah by the Quartermaster at Chicago, free of charge. Other letters have been received from Dakotah and Nebraska and the Indian Territory, with thankful acceptance of our proffered aid giving assurance that our sympathy gives encouragement to renewed effort on the part of Christian ladies who desire to do all in their power to promote religious services and Christian instruction in our distant garrisons.

We have also received very kind offers of aid from our best publishers, of such books as we have found to be adapted to the wants of the camp and the hospital and a liberal offer from the manufacturers of the cabinet organ, which gives us the hope of in time sending an organ to every Military Post on our frontier. Thus, in *our* day, we may realize the full promise of the words which cheered and encouraged our first effort.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

All who kindly contribute to our funds, may designate to which branch of the work of the Society they desire to have their contributions appropriated. Those who have friends in the army and are acquainted with the spiritual needs of our *garrisons* will naturally desire to help in *this* direction; while others who feel for the settlers in a new country and recognize the duty of those favored with religious and educational blessings at home, to extend these privileges to destitute regions, will doubtless wish to have their contributions applied to the support of our mission schools. We hope to help according to our ability, not only teachers among our *Indians*, who are eager for instruction, but also teachers for the *Freedmen*; these latter need all the help and encouragement we can give them.

## FORM OF A BEQUEST.

*I give and bequeath to the Ladies' Union Mission School Association, incorporated in the city of Albany, 1872, the sum of \_\_\_\_\_ to be applied to the purposes of said Society.*

# TREASURER'S REPORT

of the Committee on Christian Work at Military Posts,  
for the fiscal year, ending April 15th, 1877.

## RECEIPTS.

Mrs. Howard Townsend, .....	\$10 00
Mrs. Robert Townsend, .....	10 00
Mrs. E. T. T. Martin, .....	10 00
Mrs. J. F. Swift, .....	12 75
Mrs. Wm. E. Dodge, .....	25 00
Mrs. H. C. Wood, .....	10 00
Mrs. David Perry, .....	10 00
Mrs. Mary Eastman, .....	21 00
Mrs. J. Green, .....	7 00
A Donation, .....	2 50
Mrs. A. VanSantvoord, .....	10 00
Mrs. E. A. Ernst, .....	10 00
Officers at Fort Quitman, Texas, .....	3 00
Garrison at Fort Brown, Texas, .....	61 25
Mrs. H. Townsend, .....	3 00
Mrs. J. T. Cooper, .....	5 00
Garrison at Ringgold Barracks, .....	55 00
Mrs. Thomas Hastings, .....	1 00
Capt. Randall, .....	1 00
Mrs. J. W. Martin, .....	1 00
Mrs. H. S. Hart, .....	1 00
Mrs. Clous, .....	1 00
A Donation, .....	1 50
Garrison at Fort Lapwai, .....	40 00
Rev. M. N. Adams, .....	18 00
Balance from last year, .....	21 75

\$351 75

## DISBURSEMENTS.

Paid Mason & Hamlin for organ sent to Fort Gibson. I. T.	\$80 00
Organ for Fort Brown, Texas, .....	80 00
Organ for Ringgold Barracks, Texas, .....	45 00
Books for Fort Laramie, .....	10 00
Singing books for Fort Lapwai Idaho, .....	5 00
Singing books for Fort Brown, .....	5 00
Books for Post and Hospital Libraries, .....	45 00
Singing books for Ringgold Barracks, .....	5 00
Three maps for Military Posts, .....	3 75
Packing boxes for Libraries, .....	1 00
Books for Fort McDowell, .....	6 50
Freight on boxes, .....	3 50



Postage on books, papers, etc., sent to Military Posts,...	3 00
Freight on box to Fort Lincoln.....	1 10
Printing Circulars, ..	6 00
Express charges.....	5 55
Organ for Fort Lapwai, .....	40 00
Freight on Books, .....	1 79

Total expenditure,.....	\$347 19
Balance in Treasury.....	\$4 56

## DONATIONS.

19 Volumes from Mrs. Abram Lansing, value about, ...	\$30 00
Books through Mrs. TenEyck of Cazenovia,.....	40 00
Books from Mr. John Osborne, Auburn, .....	4 00
Books collected by Mr. Lyon of Auburn,.....	25 00
Books given by Mr. Appleton,.....	35 00
Books and periodicals from Mrs. Hanford, Brooklyn, E. D.	40 00
Donation from Mr. Hoyt, Boston, .....	10 00
Donation from Mr. Carter, New York, .....	30 00
Grant by American Tract Society,.....	15 00
Grant by Presbyterian Board of Publication,.....	20 00
Donation of Bibles, etc., from Bible Society,.....	29 00
50 Prayer books from Mr. Pott, New York,.....	25 00
Grant by Mr. Hoyt,.....	4 00
Donation from Mr. C. P. Williams, books & magazines,	8 00
Books given by Mrs. Lore,.....	10 00
Books from Mrs. Griswold,.....	12 00
Books from Willowbrook, ..	12 00
Donation from A. T. Barnes & Co.,.....	25 00
Remittances on price of organs,.....	260 00
Remittance on express and freight transportation,.....	12 00

Total,..... \$652 00

Contributions, subscriptions and donations for Christian Work at Military Posts may be sent to the Treasurer of the Society,

MRS. JAMES B. KELLY,

244 State Street, Albany, N. Y.

Or to either of the following members of the committee for work at Military Post:

MRS. HOWARD TOWNSEND, No. 21 Elk Street, Albany.

MRS. A. J. ALEXANDER, Fort Brown, Texas.

MRS. J. W. MARTIN, Fort Elliott, Texas.

MRS. A. E. ERNST, West Point, N. Y.

MISS C. E. MARTIN, Auburn, N. Y.

MRS. ROBERT TOWNSEND, No. 76 James Street, Syracuse, N. Y.

CORNELIA W. MARTIN,

Secretary of Committee.



## MISSION WORK IN THE ROCKY MOUNTAINS.

BY REV. R. L. STEWART, GOLDEN, COL.

The Reunion of 1870 gave a new impulse to missionary operations throughout the entire Church. A movement so grand and inspiring was naturally suggestive of grand enterprises of Christian evangelism. By a concentration of scattered resources and a combination of missionary efforts, the united Church was enabled to make a forward movement, from which may God grant she may never recede.

### THE MEMORIAL YEAR.

The "memorial year" which followed the consummation of this union was one of unparalleled prosperity in that most important aid to permanent mission work, church building. During that memorable year Dr. Jackson states that he secured from churches and personal friends for this object, over and above large grants made by the Board of Church Erection, the sum of \$8,207.09. Under the new management some necessary changes were made in the grouping of mission fields, and, as a result, Nebraska and Dakota were cut off from this district, leaving Montana, Utah, Wyoming, Colorado and New Mexico under the supervision of Dr. Jackson, as before. In 1875 the Territory of Arizona was added to this field by enactment of the General Assembly. This is the Territory which is now covered by the Synod of Colorado; and there are few Presbyterians either in the East or West that have any adequate idea of its immensity and prospective importance. Extending from British America on the North to Mexico on the South, it embraces 18 degrees of latitude and 15 of longitude. This princely domain is "as large as the combined empires of Great Britain, Germany, France and Italy" (not including their colonial possessions). It covers a field "ten times larger than all New England—a province larger than all the country between the Missouri River and the Atlantic Ocean from the Lakes to the Ohio;" comprising, in other words, nearly one-fifth of the entire area of the United States.

### WORK DONE.

Since 1869 a consecrated band of men have labored earnestly, in connection with the untiring Superintendent of Missions, to occupy and evangelize this vast and rapidly growing region, and the visible result has been the organization of sixty-seven Presbyterian churches and the erection of thirty-six church buildings. More than double this number of churches might have been organized during these eight years, if there had been any reasonable prospect of supplying them with the regular ministrations of the gospel. It has been the settled policy both of the Board and its coadjutors to occupy the central points in each of these vast regions. Whilst it is a wise policy, the sad truth should not be overlooked also, that those living in more remote regions and mining camps, and almost the entire country population of these Territories are still without the privileges of the gospel. This destitution is not owing to lack of energy in missionaries or superintendents of missions, but to lack of *means*, without which it is impossible to extend our bounds in any direction.

### SYNOD OF COLORADO.

The Synod of Colorado, which was formed in 1871, consists at the present time of the Presbyteries of Montana, Utah, Santa Fe and Colorado. All of these except the latter are *small* Presbyteries, but they are doing an important work for the Church which will one day be more fully recognized and appreciated than it is now. Where Presbyteries are small because they have no room to expand, they have no right to exist; but where they *ought* to be *large*, and are patiently holding ground which

Synods will one day occupy, they have *rights* which the great Presbyterian Church is bound to respect. The Presbytery of Colorado was organized in November, 1869, but did not hold a regular meeting until February, 1870. At that time it numbered five ministers and eight small churches. In May, 1876, about six years later, this Presbytery reported twenty-six ministers and twenty-eight churches, one licentiate, and one candidate for the ministry. (It might have sent four delegates, under existing rules, to the General Assembly in the Centennial year, but it was content with two.) Its contributions for all purposes,



as reported last year, amounted to more than \$32,000. It is also a matter of thankfulness that we have at the present time a growing church in every prominent village and town in Colorado. In the other Territories there is evidence of progress equally gratifying, but the work in these has been of necessity confined to a few central points. It is something, however, that the blue banner of our Presbyterian host has been successfully planted in Mormon Utah and Papal New Mexico and Arizona, as well as on the rugged heights of Montana, Wyoming and Colorado; and that, by the co-operative work of the Church and School, a leavening influence is being exerted which is even now molding public sentiment and changing open opposers into ardent workers for Christ.

#### ACTING PROMPTLY.

The experience we have passed through as a Church, in connection with efforts put forth for the evangelization of our land, will be of little practical value if it fails to impress upon us the importance of prompt aggressive work. There is danger of a church becoming so firmly "established" in precise ways that it ceases to move. The minutiae of a successful campaign can not be written out beforehand. New and unheard of difficulties must be met with new and special methods. When we have no vast Territories to explore and conquer, no unseen difficulties to grapple with, no perplexing questions to solve in the absence of precedents, and in a word no pioneer work to do in new and unknown regions, we may dispense with such super-Presbyterian adjuncts as Synodical missionaries and the like, so essential now to a successful advance; but for the present we must make use of these or cease to be a mission church. But for the prompt action and unwavering devotion of our honored Superintendent of Missions (whose name is familiar to all the churches), we would have but little Presbyterianism in these Territories to day either to be proud of or ashamed of. All honor to the noble men who seconded him in this glorious work both in the East and West; but none, I am sure, will accord more honor to him, as the moving spirit in this good work, than those who labored and sacrificed with him. It is easy to find fault—much easier than to breast the

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current and push forward aggressive work—and this good brother has not escaped the common lot of all fearless and energetic men. It would be strange, too, if he had not made mistakes in the midst of the perplexities and difficulties with which he was oftentimes surrounded; but when these are forgotten, his self-denying work for Christ in these Rocky Mountain regions will remain. I do not believe in the glorification of men, but it is a Scripture precept, "Honor to whom honor is due." The older ministers of this Presbytery can recall many an instance where churches were saved from failure and financial ruin by timely aid obtained from private sources through his efforts, while with few exceptions (three or four) he has assisted in this way, more or less, every church erected in this Presbytery since 1869. His main work, however, has been the exploration of new and unknown fields; preparing them for occupancy; harmonizing diverse and heterogeneous elements and organizing them into churches; securing acceptable ministers; counseling with reference to church sites and plans, and securing donations of land; strengthening and encouraging feeble churches; enlisting sympathy and help for suffering fields; conducting a well-known religious newspaper, and carrying on at the same time an overwhelming correspondence with individuals and societies in the interests of the Home Mission work.

#### DR. JACKSON'S LABORS AND PERILS.

In the prosecution of this work Dr. Jackson has traveled, from the spring of 1869 to January 1, 1877, 197,204 miles—a distance each year of a trip around the world. He has made three trips to Montana, each involving about 1,500 miles of staging; three trips likewise to New Mexico, one continuing across Arizona to the Pacific Ocean, two of these involving more than 2,000 miles of staging and horseback riding each. Those who are familiar with the physical hardships and dangers incident to travel in a new and sparsely settled country, and only those, can form an adequate idea of the amount of suffering and fatigue which must necessarily be crowded into such trips. With all this amount of travel, by rail, by stage, on horseback and on foot, it is not surprising that he "should meet with many



experiences that fortunately do not ordinarily fall to the lot of a minister." I can not better describe this feature of the work than to give an extract from the closing words of a brief review of his labors, etc., which was furnished by request of the Presbytery of Colorado: "With the Apostle Paul, your Synodical Missionary can truly say, 'In journeyings often; in perils of water'—fording rivers, sometimes swollen with sudden rains; once compelled to get out into the freezing water and break the ice that had frozen out from the bank so that his horse could get through. 'In perils of robbers.' Five times has the stage been stopped and robbed by highwaymen, just before or after he passed over the route. 'In perils by my own countrymen.' Once the trembling of the finger alone stood between him and instant death as a half-dozen revolvers were pointed at his breast—or when lying down at night upon his revolver with the strong conviction that he might wake to struggle with the Mormon assassin; once a fanatical Papal mob were called upon to hang him, and at another he was taken to prison for the gospel's sake. 'In perils in the wilderness,' as again and again he has been lost on the plains or in the mountains—sometimes in blinding snow-storms where others have perished, or among the trackless mountains of Arizona without food or water; again and again fighting the prairie fire that swept wildly around him, or fleeing before the roaring blast of a wall of fire madly leaping from pine to pine along the mountain side. 'In perils by the heathen.' Riding one long summer day with rifle across the knee momentarily expecting the attack of the savage Sioux; and again upon the Upper Missouri, where the steamer was fired into by the hostile tribes that inhabit the banks of the river; at another time avoiding the murderous Apache on the war-path and saving his scalp by fifteen hours. 'In perils by wild beasts and venomous reptiles; in perils by land and by sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in heat and cold.' Again and again crying out in the agony of physical suffering for grace and strength to endure to the end." "Such is a feeble delineation," he continues, "of

the life of your Superintendent for the last seven years. At times feeling that the burden was too great; that it could no longer be carried; that it was more than should be asked of one person; that he had done his full share of rough work;—and then chiding his unbelief and gathering new strength and courage at the cross of Christ, he has pressed forward again, thankful for the privilege of laboring and suffering for Jesus."

This extract speaks for itself. I have referred to it, not for the sake of reflecting honor upon the labors of Bro. Jackson, but in order to show that *aggressive* work under such circumstances means suffering, and toil, and peril. It is meet that those who sympathize with this noble work, and give of their means to aid it, should know at what expense these triumphs for Presbyterianism and Christianity have been won; and it is for this reason that I have been prompted to write this brief sketch.

#### THE RESULT.

What the result shall be when these infant churches and Presbyteries shall grow into maturity and spread abroad "until the work of each shall meet that of his brother on the other side," it may not be ours to see; but as surely as God reigns, that time is coming on apace, and coming through the instrumentalities and prayers of these faithful men who braved every difficulty and danger that this great and ever-increasing population might be saved for Christ and his Church.

The history of our Home Mission operations in the past century of our national life is full of thrilling instances of devotion, and sacrifice, and unremitting toil for the Master's sake; and it is pleasant to record the fact that the last decade of this rounded century has been closed in the same heroic, aggressive spirit with which the first began. Then the blue pennon waved from the summit of the Alleghenies, while earnest men peered anxiously forward into the unknown region beyond; now it floats from the summit of the Sierras—the last stronghold of the enemy—and waves responses to embattled hosts, from the Atlantic to the Pacific shore, on either side. The question is no longer, Shall we advance? but, Shall we occupy? From God in history and God in his providence we get the command, as the watchword of this new century—"Close up the ranks;" "Hold fast that which thou hast, that no man take thy crown."



THE OCCIDENT, May 4, tells of Dom Pedro's visit to that city, and of his push and endurance as a traveler, and adds: "Another man, as marked in his way, and whose influence will not be less lasting than an emperor's, visited our city last week, Rev. Sheldon Jackson, D.D. A small, compact, well-knit, sinewy, sanguine, sun-burnt young man, we are surprised to find in such a form the great religious explorer and founder of churches all over Central-Western United States." Closely following this item from the Pacific Coast comes a letter from Dr. Jackson, dated at the Assembly; and probably before people are done reading the Assembly news he will have established a new church or two somewhere perhaps twice as far west as Brooklyn is east of Cincinnati.

WE ask our readers to remember in special prayer their well-known missionary, Dr. Sheldon Jackson, who is now arranging new mission stations in New Mexico, Arizona and Utah. These Territories are largely occupied by a heathen population alien to our institutions. And the only way they can be made good citizens is through the civilizing influences of evangelical Christianity. There is so much dependent upon the wise selection of suitable points, suitable workmen and the arrangement of the work, that those who have the direction of affairs greatly need the prayers of God's people. His trip involves one thousand six hundred miles of staging.

### LAGUNA AZTEC MISSION.

BY REV. JOHN MENAUL. 1877

The work of the last three months is much like that of laborers upon a great building, which seems to them to have advanced but very little; while to the quarterly visitor considerable progress may be visible. There is a steady progress here all the time. There are a few who now "believe," and many who are "thinking," and still very many who do not care, or prefer their

old customs, or a modification of them, to the pure gospel. There are few now who actually worship the sun or Montezuma (the sun being held as the father, and Montezuma as the mother god), but all the Roman Catholic party (about one-third of all), and many of the others, still keep up their dances, which are, to a great extent, devil dances. Even the most reformed dances contain very much of old customs. Each article of dress must be just so, and every part of the ceremonies most scrupulously observed. Each of the dancers are sprinkled by squirting (by mouth) a prepared water on their heads, accompanied with charms or mutterings of some kind, and with the laying on of the hands of the officiating priest, as he may be called, before taking any part in the dance, and a benediction pronounced on them at the final close of the exercises, or as each one may be discharged.

This leads me to ask you if you think that those who may become church-members should promise to take no part in such dances? The attendance at church is not so large as it has been. This is owing to the people being away from home and in the fields gathering their crops, which keeps from the town. The school has opened again, with over fifty scholars. I have been able to do but very little printing for want of type, but hope to have a good supply soon through the kindness of Dr. H. Kendall.

We have had a very pleasant, and, I trust, a profitable visit from Drs. Kendall and Jackson and their ladies. Such men will see and learn more of our wants and difficulties in one short visit than all we could write for years.



BOARD OF HOME MISSIONS AND  
FRIENDS OF THE LAGUNA MISSION.

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In reviewing our second year's work we have, first of all, to return thanks to God for His many mercies to us all during the year; and to acknowledge His hand in all that for which we have to rejoice.

In judging the work already done, it is true, that we cannot measure the amount of good done by the mere external appearances. It is only the God of Love, whose Spirit works in the hearts of men, both heathen and civilized, to will and to do of His own good pleasure, who knows the results of the means. He is employing for the salvation of this people. But even the external improvements, at least in a social and moral point of view, are very great. So great that the passer by is deeply impressed with the advanced and improved condition of this people compared with their Indian or Mexican neighbors.

THE PREACHING OF THE WORD.

The Word has been read and commented on to Congregations of from 100 to over 200 persons every Sabbath of the year (except while attending Presbytery Meeting) to the best of our ability.

The reception of the Scriptures by the people has been perhaps, proportional to their understanding of them.

The longer we are in the work, the more we find out how imperfectly the Truth reaches them. This difficulty exists mainly, in their Language itself. It is very meager, and so devoid of abstract ideas or words to express them, that it is very difficult to get a fair translation of the simplest sentences. This is so to such an extent that the people among themselves, are often at a loss to make themselves understood in relating or explaining anything new. We are supposed to have

in this Pueblo what was once three distinct Languages. These three Languages are now combined, or rather used by the families representing them, as a common Language. This forms a great obstacle acquiring the Language or in speaking so as to be understood by all.

The Language has no such connect words as a, the, and, of, to, it &c.

contains no such real or abstract ideas words as, soul, spirit, blessedness, virtue, &c &c. Their whole Catalogue in this respect, consists in good and bad, the doing of good and bad as acts of life.

There are about 50 forms of the word used to ask persons to come into the house and not one for such words as soul or spirit. Neither are there such ideas words as, salvation, redemption, regeneration, justification &c. The nearest we can get to such Truths is, believe and do as Jesus Christ tells you and it will be good for you. So that our work consists, only in giving them the Gospel, but not in giving them the ideas and expressions peculiar to the Gospel.

In this connection, we might also mention the unfavorable circumstances under which these people have lived for centuries.

The whole life, both external and internal, of the Indian is real. He has nothing to do with theory or abstractions; and his Language is just the same. While he lives he labors for visible realities, and when he dies he is buried with his trinkets, blanket, bread, beef, water &c to go on in the same matter of fact way in the land to which he goes. Hence the possessive pronoun is very seldom separated from the thing possessed; but is united with it as one word. In like manner, the names of things are very seldom used alone. They are spoken of as mine, yours or another's: so that it is often difficult to find out what the word is.

Add to these the proverbial slowness of the people and the difficulty of our work comes still more apparent.



It is only necessary for any of our readers to imagine themselves placed amongst people speaking such a Language, without book or other means of communication (except another unacquired Language) to comprehend what our work really has been, and to some extent, what it still is.

All these things have their weight: all weigh against the rapid progress of the work. In fact our work of getting the Scriptures before the people, even in a very crude form, is only just beginning.

At the same time there is not the slightest cause for discouragement: but on the contrary, there is every reason to hope for good and great results from continued Gospel work among this people.

This hope is founded first of all, on the Promises of God which never fail. Second, on the great willingness of the people to hear God's Word: on their desire to do what is right, to be instructed in the School and to advance in Spiritual, moral and temporal things. Further, this hope is, in part, being realized at present, the people breaking away from some of their ancient customs; especially in their mode of burying the dead, and in the want of importance attached to their dances. Then their Priests (or rather Magicians) say, that they do not want to keep up any custom contrary to the teachings of the Bible. That there is but one God, and that they have no power (the Indian Magicians are skilled in most of the tricks of ancient Egypt and claim the power of gods. At present there are none in the Protestant party here, who claim any such power. The Prot. number 830, the R. Cath. 468.) This is certainly a long step in the right direction, and gives us hope; even though this is but faintly borne out in the actions of their every day life.

### THE SABBATH SCHOOL.

The Sabbath School averages over 30 scholars and from 6 to 10 adults, who

come for Bible instruction. Sometimes the interest taken by these men is very encouraging. Then something turns up to take away their attention and they seem to fall back into the same formal rut. Still we labor and pray and hope, and say, well, a very small grain of Saving Faith will save this people compared with those enjoying the full benefits of enlightened Christianity for generations past.

### THE DAY SCHOOL.

The Day School averages over 40 Scholars. The Scholars are exceedingly slow: but they are learning faster this year than they did last. Six boys and three girls can read in First and Second Readers, and about 25 can spell and pronounce short words. Seven boys are working in Simple Addition and are getting an idea of what it means. This year, the Officers of the Pueblo are seeing to the School personally, and are thus, to some extent, enforcing attendance.

### PRINTING.

About eight months ago we received a little Printing Press; the gift of Mr. W. Semple of Allegheny City Pa. to help us in our work. Through the kind and efficient cooperation of Dr B. M. Thomas; U. S. I. Agent, we have also, received a font of type from the Indian Department. Thus furnished we have been able to print for the Day and Sabbath Schools 30 pages of matter. Of these 12 pages were for the Day School, and made a total of 2475 pages. Of the remaining 18 pages only about 75 copies of each were printed. Total 3875 pages. In this part of our work we need the cooperation of some Eastern Business Man to get us material as and of such a kind, as we need for our work. No doubt Mr. Semple would have done so for us with pleasure; but we hoped others would have gladly helped and so, to the detriment of our work, we did not ask him.



As yet this part of our work is only experimental and preparatory, and will be ~~an~~ <sup>done</sup> as soon as we procure type suited to the Laguna Language, and have the work corrected. In the mean time, we are engaged in getting up an English-Laguna Vocabulary: both as a training exercise and as means of acquiring the Language. The Officers of the Pueblo have appointed three men to help me in this and other such work.

### MEDICINE.

The Medical wants of the people have been attended to so far as our small stock of Medicines would allow. We are about to receive a liberal supply of Medicines, through the kindness of Dr. Thomas, from the Indian Department, which will greatly enlarge this part of the work.

### FINANCES.

We forbear to mention our financial necessities. We do not ask for means to build a Church: although our people often stand outside for want of, even standing room, inside of our little Chapel. Neither do we ask for several other things, which we greatly need in our work. But, we would be perfectly delighted to get these things without asking for them.

In closing, we ask you not to forget that they labor in vain who work in their own strength. "Prayer is the Christian's vital breath; the Christian's native air." You are far from us but near to God. God alone is our help and hope, Christ is our sole Salvation, the Holy Spirit our only Comforter. Help us then, by your prayers. Not merely, a word but a soul prayer: a prayer of Faith that takes no denial; and you will ere long, rejoice in the wonder working Power of God in the Salvation of this people.

Your Servant in Christ,  
John Menaul.

LAGUNA. VALENCIA Co.

# THE LORDS' PRAYER.

[ IN ENGLISH AND LAGUNA ]

Our Father which art in heaven, Hallowed be thy  
Sannashtiashe hawe wytua shapshe, Imme eshashe  
name. Thy kingdom come. Thy will be done in earth,  
emenatako. Tue hatse katsyashe. Imme mame kochtuish-

as it is in heaven. Give  
tea enyetchasho tua hatse, immee eshetanishhe wytua. Wy-  
us this day our daily bread. And forgive us our sins,  
ye howwokawachane pa. Nakaskuyyannasosa seesotsime

as we forgive our debtors.  
essechchannatche, taah nutyemu hinometitch hawehuts-

And lead us not into  
che sotsime etsechanishhe stcheime. Pashme kawaheats-  
temptation, but deliver us from evil:  
ane nowtetsskonishhe, mame pashonuaskome tuatsshoma

For thine is the kingdom, and the power, and  
suitsitseshe: noeimme hatse kutcHa, ityekota, noe cHe-

the glory, for ever. Amen.  
ko, tawakutscHa sityotsasHo. AmEn.

[EXICO.

## PSALM XXIII. ( IN LAGUNA )

Dios nowe ityeetsa pashoko hinome; sa-  
tse seka enetchase tawatseshe.

2 Dios aiye tawatseshe enetchasho: eska-  
wa eitsitsimme aiye tawanatako hinome.

3 Inyetchasho nuettauatuma sewennus-  
ka satse hama nyostokonno sewennuska

4 Sekssho howwe senye kunasputto sin-  
atssa koshto, satse tuitshotsau zi sotsits-  
eshe: sekoma hishome stcheko hinome;  
neeyotsseiatura kutchaiyape tiya nyotsai-  
yotuma

5 Aiye enyetchasho seepssho yanye zi



3644  
 nopssinishe neeskasinishe tawa enyetchá-  
 shio/she sotsimme skotsityescheatshe satse  
 sewowstchea: hishome anye enyetchasho  
 sinaskai; heya sowskutye koeimo.

6 Keitsho keimatse tawa sityotse neesin-  
 ishe sonyese: she sonyese katchuitya how-  
 nyeetsisse Dios kaapsho stche noe ityeetsa  
 tinyeaatsa ainowoso.

THE W. SEMPLE PRESS.

LAGUNA, NEW MEXICO.

**Ox Ax On In Is**

Weyes Opkowane Tinye Kaiya Inme

**As No Me We**

Kwa Sah Hinome Hinometitch

**Fat Hat Cat Rat**

Kishata Oshitatthuts Mus Keiashu

**Hen Ten Pen Mug**

Kwako Kuts Otyatetane Oskut

**Jug Kid Bid Lid**

Spoona Karawash- Peanyekwea Howsin  
 washte

**Elk Get Now Two**

Teusha Howe peeots Tosho Tue

**Rip Nip Ball From.**

Seeospotsits Seweeshtotsa Mateishoko Yoe

**1 2 3 4 5 6 7 8 9 0.**

# CATECHISM.

( IN ENGLISH AND LAGUNA )

Q. 1. Who made you?  
 Ha we kit tu eitch hish o me

A. GOD.  
 DI OS.

Q. 2. What else did God make?  
 Zi thiek ko eitch Di os.

A. God made all things.  
 Sai ots se ko eitch Di os.

Q. 3. Why did God make you and  
 Seko ma Di os ko eitch hish o me

all things?  
 sai ots se.

A. For his own glory.  
 No we it ye ets a ta wats se she kw  
 chan she.

Q. 4. How can you glorify God?  
 Kwa e it ye hish o me in et cha sh  
 ko en nish e Dios.

A. By loving him,  
 Immee ekatsa nish e kowyanishe Dio  
 and doing what he commands.  
 immee inye chase hatso zi Dios squ  
 an e kowe an ish e.

Q. 5. Why ought you to glorify Go  
 Sekoma kitchkaiyameshe tawa-enech  
 konishe Dios.

A. Because he made me, and takes ca  
 of me.

Sakoma Dios skoeitch hishome, pash  
 nyokonishe seepssho.

Q. 6. Are there more Gods than one  
 Aiyeitsa noe iske Dios.

A. There is only one God.  
Satse hate tsao noe iske Dios.

Q. 7. In how many persons does this  
e God exist?

Hatso ityeetsaapa noe Dios ekatsa.

A. In three persons.  
Tua chimee etsapa.

Q. 8. What are they?  
Heityets aapa.

A. The Father, the Son, and the Holy  
host.

Nashtia, kaiyatch, tawa-ekutsa.

### MISSIONARY MEETINGS.

THE Rev Sheldon Jackson, who has been holding a series of Home Mission Conventions under the auspices of the Ladies Home Mission Society of the Synod of New Jersey, has been invited by the ladies of Philadelphia to hold a two days' meeting in this city. He will make the following addresses on 'Woman's Work for Woman in Our Own Land' at the Rev. Mr. Dana's church, West Philadelphia, on Tuesday afternoon next, 12th inst., at half-past 3 o'clock; and on Wednesday morning next, at 11 o'clock, at the Assembly Rooms, 1334 Chestnut street. While these addresses are made to women, gentlemen are invited to be present. Popular mission addresses on Home Missions among the Alaskians, Aztecs, Indians, Mormons, Mexicans, will be given at Dr. De Witt's church, Twelfth and Walnut streets, on Tuesday evening, and at Bethany church on Wednesday evening, at half-past 7 o'clock.

### Work of Our Church.

#### HOME MISSIONS.

1876

Home Missions among the Ancient Pueblos.

BY REV. SHELDON JACKSON, D.D.

On the 23d of March, 1876, the Revs. G. G. Smith, John Menaul, and Sheldon Jackson, together with agent B. M. Thomas, left Santa Fé in an ambulance for the Laguna Pueblo Indians. For the comfort of

the trip and the successful opening of the mission, much credit cannot be given elder Thomas.

Three days' travel, (the last one being fifty miles without water for ourselves or team,) brought us to Laguna about sundown on Saturday. In the absence of the Governor, we were officially met and welcomed by Santiago, Lieutenant-Governor. Runners were immediately sent out to notify the Governor of our arrival, and invite the people absent with their herds and on their farms, to gather into a council.

During the evening an informal conference was had with the Lieutenant-Governor and his Secretary, Hosea, at which we made known to them our plans of leaving the Rev. John Menaul to reside among them, and teach them and their children the way of salvation. To which they replied, "It is all right! It is all very good!"

In order to give time for the assembling of the Indians, the meeting was appointed for Sabbath afternoon. But the entire forenoon was an informal reception, as each new arrival came in to pay their respects to their father, the agent, and to the missionaries.

Soon after breakfast the Lieutenant-Governor appeared, dressed in a high silk hat, calico shirt, and cloth pants, tucked into a pair of cavalry boots. The hat and boots were presented to him years ago, and are only used on state occasions. It is said that when he visits Santa Fé, that the hat is carried in his hand, carefully wrapped up in a blanket, and only placed on his head when he reaches the Capitol.

Then came John Peter, clothed in a calico shirt, short blouse pants, extending just below the knee, (the pants are frequently made of common white muslin,) with buckskin leggings and moccasins, and a woollen blanket wrapped in a great roll around his waist. A third had on a fanciful woollen shirt, blouse, pants and leggings, a heavy string of red beads around the neck and across the chest, large silver ear-rings, and a silver ornamented bright scarlet sash around the head, fastening the long black hair away from the eyes. Then came a little girl, four years old, clothed in a calico dress, striped woollen socks, copper-toed shoes, high land cap and a small plaid shawl. All the other children were dressed in native costume.

The women were dressed in short navy blue woollen skirts, made of native cloth, buckskin leggings and moccasins, their ears and arms profusely ornamented with silver bracelets and ear-rings. Many of the women and children, and some of the men, had a broad band of bright red paint extending across the face from ear to ear. Soon the room was full of those coming and going, and continued thus all day.

"THE OLD PROTESTANTER."

About the middle of the forenoon an old white-haired Pueblo, the patriarch of the village, came in. He is supposed to be about one hundred years old. His name is Hosea Maria Maquache, but being one



the converts of a former Baptist mission among the people, he is more usually known as the "Old Protestant." He has a massive forehead, broad features and commanding personal presence. As he sat leaning on his staff, he was a study for an artist. He is said to have failed much during the last six months, and is nearly deaf and blind. Some months ago he dreamed that he died, and was taken to a beautiful house, but only found a few people there. Expressing his surprise he was taken up into a high tower, and shown a great valley filled with a multitude of people gambling, stealing, and fighting. And he perceived that the fine house was for the few good ones.

Later in the day the Governor arrived from his sheep ranch. He is a large, fleshy man, beyond middle age and was dressed in a clean white muslin shirt, black velvet pants or knee breeches, leggings and moccasins, a red sash around his head, large silver rings in his ears, six silver and one copper bracelet on his right wrist, and about thirty silver buttons down the outside seam of the breeches and leggings.

#### THE COUNCIL.

About 2 P. M. the little bell over the school-house was rung several times, and the Indians poured in until the room was full, those unable to obtain seats, either sitting upon the dirt floor, or standing around the door and windows. Just after the last bell, two bunches of corn-husks were brought in and laid upon the pulpit. These are used for enclosing tobacco and smoking. The left of the platform was occupied by

the Governor, Lieutenant-Governor, War Captain, Alcalde, and other officers. The right was occupied by the honorable women, wives and children of the officers. In the centre were the missionaries, the agent, and two interpreters. One interpreter, W. G. Marmon, (an American, who has a store among them, and has been of much service to the village in many ways, understanding English and Spanish, rendered the English into Spanish. The second interpreter, understanding Spanish, but not English, would render the Spanish into the native tongue of the Indians.

Through the medium of this two-fold translation each of the missionaries and the agent preached a short, simple, gospel sermon. The Indians were also informed that a missionary had come to live among them, and teach them about Jesus, their Saviour; after which the agent turned to the Governor and asked what response they had to make. It was a scene never to be forgotten—one that, if it could have been witnessed by the entire Presbyterian Church, would add tens of thousands of dollars to the treasury of the Board of Home Missions.

The crowded audience had sat, wrapped in their many colored blankets, their heads bent forward—an eager and wistful expression upon their countenances,

as they heard, many for the first time, the strange news of a Saviour. Occasionally grunts of approval and expressions of joy had escaped the lips of one another as they realized the good news. Especially was this the case when, at the announcement that some ladies in Albany, New York, had sent a missionary to live among them, a general expression of joy passed from mouth to mouth throughout the entire audience.

But as at the close of the several addresses the views were asked, the grave, eager countenances lighted up, blankets were thrown back, and in an instant they were all talking and gesticulating at one another. After they had quieted down the Governor announced that the people had said, "They were glad, very glad. Now they could learn of God and of His law. Now they could learn to be good. They would do as the good men had told them. It was all good, very good." Then bowing their heads, the Rev. G. G. Smith led a short prayer of thanksgiving, that this day the good had been brought to this people, and of invocation of the presence and converting power of the Holy Spirit, that light might arise in these dark minds. The prayer was interpreted to them sentence by sentence, after which we withdrew, and let the Indians talk it over among themselves.

In the evening we were waited upon by the Governor and his staff, to announce the result of the conference. He said "that his people were very much pleased. That they wanted to obey all the words of their Great Father in heaven. And they wanted to be taught those words, so that they might know them. But they knew that the words of the Lord must be good words—that the Lord would not give them bad words, and that if they obeyed His words they would prosper. They saw that thieves and bad men, that did not obey good words, did not do well—the Lord did not prosper them. But they wanted to learn more of God and of His Son. They would do all the good men had told them to do this day." The evening interview was closed with reading a long portion of the gospels in Spanish, with which language the Governor was familiar, and prayer in English.

On Monday another council was held, at which land was granted for mission premises, and arrangements made for building an irrigating ditch.

On Tuesday morning we started on our return to the Rio Grande. The Lieutenant-Governor officially escorted us twelve miles on the way, then dismounting from his horse, bade us an affectionate goodbye.

Much more can be done for these people, whenever the Church will furnish the Board of Home Missions with sufficient funds to extend the work, and take up new fields.



## A RIDE OF TWO THOUSAND MILES THROUGH NEW MEXICO.

By Rev. Sheldon Jackson, D.D.

1896  
The following day after our arrival at Santa Fe we again took the stage southward. Late in the afternoon we forded the Galistes. On the Saturday previous at this point the coach was washed away, the mail destroyed, and the driver drowned. Soon after we reached Pinos Ranch for a 5 o'clock dinner. Here was a detachment of the Eighth cavalry on their way to Texas. They had just been paid off, and the whiskey sellers and gamblers had followed the paymaster to get the money. At midnight we stopped for a villainous supper. The principle diet in all that region is "Chile Colorado." There are several varieties of this fiery dish, one made of beef is called "Carne." A more common dish is made of mutton called "Carnero." The flesh is boiled to a pulp, to which is added "Chile," which is prepared by rolling red pepper on a stone until pods and seeds are a soft mass. It tastes like red hot iron. It is said that a new beginner on this diet ought to have a copper lined stomach. At daybreak we reached Albuquerque, a city 200 years old, one of the richest and most pleasant places in the Territory. During the war it was the business place for a large region, but since then the business has dwindled down to nothing. Nearly the whole place was under water from the unprecedented rains. A few miles down the bank and the conductor hired a Mexican to ford one branch of the Rio Grande, to an island and guide the coach. From the island to the west side, after much delay, we were ferried across.

### Native Villages.

From time to time we passed through Mexican and Indian villages. The Mexican villages are all after one pattern. A large public square called plaza, around which are grouped the one story adobe houses. A house consists of a series of rooms built around the four sides of a square, doors and windows usually opening upon the yard within, called Placita. But few windows have glass—a few mica, but the majority a lattice-work with a board window shutter. The roofs are made of slightly sloping poles covered with earth two or three feet thick, floors of the native earth beaten hard, a fireplace

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in one corner, and a raised bunch of clay around three sides of the room, upon which are piled the blankets used for beds. The majority of the houses are without a chair, table, or bedstead. The fences are also built of adobe mud. There is one large door or gate to the enclosure, admitting the family, donkeys, sheep and goats alike, and a portion of the rooms within the enclosure are used for the stable. Many of the dwelling rooms are neatly whitewashed, and hung with crucifixes and lithographed saints, and swarming with vermin. Everywhere the women are repairing their flat mud roofs, applying fresh adobe with their hands. The roads, worn by the travel of centuries, are lower than the adjacent country, and were full of water. Under the burning sun of August they stank like the stirring up of a cesspool. At Sabinal we pass another detachment of the Eighth cavalry on their way to Texas. Toiling mile after mile through mud and water, we passed through some Pueblo villages, among which Isleta was the most prominent. They are farther advanced than any others in school privileges. Off to our left, as we travelled down the Rio Grande, was the beautiful range of Manzanana mountains, and far off to the right, bounding the western horizon, were the Zomi mountains, classic with ruins of a pre-historic civilization. Socorro, an important Mexican town, was reached at daybreak.

### Native Customs.

As we were leaving the village we passed a funeral procession. First came a priest, with scarlet dress covered with a white overskirt. At his side, similarly dressed, was a small boy tinkling a bell; a few yards in the rear was another priest, dressed in scarlet and white, swinging a burning censer. Around the latter priest was a motley crowd of men, women, and children, carrying lighted candles, the men and boys with uncovered heads.

All along the country the people were gathering and threshing their grain, for it was the season of harvest. But such harvesting! It would set an Eastern farmer in despair. The grain that had been raised in ground ploughed with a crooked stick, was being reaped with a sickle, and their hay was being cut with a hoe, literally cut off at the roots. As in the days of Ruth and Boaz,



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men and women were still reaping with the sickle and some gleaning. Others were tread-  
ing out grain with sheep, and others engaged in winnowing it. After cleaning out the bulk of the straw with forks, the wheat and chaff were shovelled into woollen blankets, which, by a series of jerks, similar to shaking carpets, tossed their contents into the air, the chaff blowing away, and the wheat falling back upon the blankets. This process can only be carried forward when the wind is favorable, consequently to avail themselves of a favorable wind they work all night.—(Ruth 32.) A still further process was to lift the wheat in a bucket as high as the head and empty it slowly upon a blanket spread upon the ground. Separated from the chaff the wheat was taken to a neighboring stream by the women, and washed in large earthen jars, after which it was spread upon woollen blankets in the sun to dry.

The houses are mostly one story adobe or sun-dried brick buildings, built around an open square or court. The roof was flat, covered with earth, and used for various family purposes.—(2 Kings xix. 26, Acts x. 9.) Great flocks of goats and sheep covered the plains, and donkeys abound in the villages. The Burro, or Mexican donkey, is certainly the poor man's friend. He carries for them their household, their fire wood, their grain. Merchandise, and even barrels

of whiskey are strapped upon his back. In the fields were occasional lodges (Isaiah i. 8,) as a shelter while watching the melons and grain. Roads for foot passengers and pack-animals ran through the grain and corn fields (Mark ii. 23), and along the unfenced wayside were the graves of the former inhabitants, with a rude board cross and a pile of stones at the feet.—(2 Sam. xxiii. 17.) Some of these graves were along trails up the mountain side, so steep that the traveller used his hands as well as feet to ascend. Women carry water in great jars upon their heads or shoulders.—(Gen. xxiv. 14.) Skirting along the base of the Sierra Madalena Mountains, we reach Fort Craig to dinner. It is the first tolerable meal we have had for two days.

#### Chaplains.

This post, like the majority of the military posts in Colorado, New Mexico, and Ari-

zona, is without the Gospel. The Government nominally provides chaplains to look after the religious welfare of the troops, but in this region they largely confine their labors to the single camp where they live, while a dozen camps, with from one to four companies of soldiers each, in the same district, are left without any religious privileges. The whole chaplaincy system needs overhauling. They should be earnest men who would systematically visit every post in their district as much as the paymaster. At nearly all the posts are some followers of Christ. In their Christian isolation and loneliness they greatly need the sympathy and prayers of God's people. The Union Mission School Association of the East are trying to encourage the Christian people at each post to at least care for the children. O when shall the time come when the American Church, so abundantly able, shall at last give Gospel privileges to her own sons and daughters in her own land?

Soon after leaving Fort Craig, we are again ferried over the Rio Grande, reaching Farajo de Fra Christobel about the middle of the afternoon.

#### Journey of the Dead Man.

There we enter upon the celebrated Jornada del Muerto (or journey of the dead man). This is a high tableland between the Sierra del Caballo and Sierra San Andro Mountains, ninety miles across, and contains no water except a single spring several miles from the road, and a well which an enterprising German made about half way across. The stage, as well as other teams, swing a keg of water under the hind axle, with which to water the teams. Many travellers have perished with thirst in crossing it, and all along the road, glistening in the moonlight, were the bones of scores of animals that had perished on the way. We were from three o'clock one afternoon until one o'clock the next afternoon in crossing. And for miles we rode through water. The whole plain which had once been the terror of man and beast on account of no water, was now one vast marshy lake. The stars and stripes floating over Fort Selden were a welcome sight.

#### The Cactus.

As we advanced southward the cactus had been increasing in size and variety. The

candlestick cactus seen in Colorado, down in New Mexico grew in bunches sometimes ten feet high and six to ten feet in diameter, the whole cluster being covered with a mass of bright scarlet flowers. The soap weed (Amole), the roots of which make a lather preferable to soap for washing woollens, here grows into a tree ten and fifteen feet high and six and ten inches through, throwing out at the top its cluster of spiketipped leaves. One low, turnip-shaped cactus, holds in its thick skin a juice that quenches thirst; American aloe, also abounded, out of which is made an intoxicating brandy. There were also cacti that threw up slender limbs from ten to fifteen feet high, and about one inch in diameter. There were quantities of the Mesquite, or screw bean bush, which in Texas and Arizona becomes a tree. The wood has a fine grain, and resembles the black walnut, is very durable, and makes an intense heat. It has a great mass of roots, and it is these which are dug and used for fire wood. Twelve feet square, around one of these bushes, will yield a cord of wood in the roots. The dead roots are a natural charcoal, and instances have occurred where burning them in a close room has resulted in death. Hundreds of cords of these roots were piled up at Fort Selden.

At dusk we reached Las Cruces, the chief commercial point of Southern New Mexico. Lesinsky & Co., to whom we were indebted for many facilities on our trip, do a wholesale business of millions, sending their goods into Arizona and Texas and far down into Old Mexico. The following morning we were again on our way. A few miles brought us to Mesilla, a rival of Las Cruces. Mesilla was established on that west bank of the Rio Grande, but the fickle river cut a new channel and left the place on its east bank. This is a great fruit country, apples, pears, peaches, plums, and apricots abound, while there are miles and miles of vineyards, for this is the great El Paso grape region. Leaving Mesilla, two Mexicans were hired to wade across the Rio Grande, and thus pilot the stage. One of our passengers had just come across Texas, where they had been attacked by the Camanches, and had lost eight oxen. We were now on the first great overland route to California.

We were 1200 miles from St. Louis, and 1200 from San Francisco. The stages ran this nearly 3000 miles, across mountains, deserts, and dangerous rivers, in twenty-one days, and with such regularity that during twelve months there was not a single failure to deliver the mail on schedule time, and every day for two Winter months, at the middle of this long route, the stages from San Francisco met those from St. Louis within 300 yards of the same place.

We were now in the Apache country, where, two years ago it was no uncommon thing

for the coach to be attacked and passengers murdered. The drivers are tried men. On one occasion, when the Indians made an attack, shooting one of the mules, the driver dismounted, unharnessed the mule, threw the harness into the coach, remounted, all the time under fire, and drove off unharmed.

We passed Fort Cummings, now a dismantled post, in the night. Watered our mules at the spring where Mangus, a celebrated chief of the Apache, was betrayed and murdered. (This murder cost the lives of 500 Americans, who were one by one murdered in retaliation.) Changed the mails at Fort Bayard, and one afternoon reached the objective point of our journey.

#### Silver City,

The grand center of New Mexican silver mining, and farther distant from a railroad than any large village in the United States, the nearest railway being 750 miles distant. It is the only purely American city in New Mexico, and consequently shows more comfortable houses and more thrift. The resources of Grant county, of which Silver City is the county-seat, seem practically inexhaustible. There are about 1000 people there now. Rev. W. W. Curtis is the only Protestant missionary for a tract of country nearly three hundred miles square, or a country as large as New York and Pennsylvania.

Taking saddle horses, in company with Brother Curtis, we made the ascent of Mount Pinos Altos in the main range between the Atlantic and Pacific. To the southwest was the valley of the Gila river, one of Brother Curtis' preaching stations; to the southeast beyond the horizon was Austin, and bishop Wright, our nearest neigh-



bor (750 miles) in that direction. Off to the north are the celebrated San Rita copper mines. Before an immense precipice of the San Rita mountains is a large rock, that in the distance has the appearance of a kneeling nun. Tradition has it that a nun by the name of San Rita, proving unfaithful to her vows, was punished by being compelled to kneel a long time before the precipice, and that while kneeling the Saviour appeared and transformed her into stone.

All around us were the lurking places of treacherous Apaches, and the many lonely unknown graves in those ravines marked the spot where some one was slain and no tidings ever reached the Eastern home, where sorrowing friends waited and watched in vain.

At Silver City our stay was all too short. The court that was in session very kindly adjourned that we might have the room for preaching.

All whom we met testified as to the acceptability and efficiency of Mr. Curtis, and his influence extends to the communities a hundred miles around. Upon our return trip, a Sabbath was spent at Las Cruces and Mesilla, and a service held with thirty or forty Americans, who are as sheep without a shepherd. Dr. Hentzleman and his wife, who have had years of adventure in Old Mexico, Arizona, and New Mexico, gave us delightful entertainment, and a deeper insight into the heathenism of Mexican papists. But most of all were we touched by the condition of the few Mexicans, who, under the influence of the Baptist mission years ago, became Protestants, and then were left for years, and are still without spiritual guides. One of them through an interpreter made a most piteous and feeling plea for a missionary. Another who could not understand a word of English, sent for me to pray with her, saying that if she could not understand what I said, yet God could, and that was sufficient. How long, oh how long before the American Church will arise and show herself deeply in earnest to give the Gospel to these baptized heathen on her own borders. New Mexico has 100,000 American citizens, of whom not more than one in thirty can read or write their own names, and a large majority of whom are sunk in the most abject superstition. They already have the ballot.

Shall they have the Gospel? They are knocking at the door of Congress to be admitted into the sisterhood of States. Shall they be evangelized? Reader, are you doing all you can to sustain and encourage the Church in this great work? Have you given all that you should this year to Home Missions?

Seven days and six nights more and we were safely at home, having been twenty-four days and fifteen nights in the stage or saddle.

REV. DRS. KENDALL AND JACKSON have been on a missionary tour of inspection through New Mexico, which will result in the enlargement of the work in that region.

If the Church could have seen how gracefully the Senior Secretary of Home Missions can handle a frying-pan before a camp-fire, eat off a tin-plate, seated Indian fashion, and, when night came, roll up in a blanket and sleep on the ground, without a tent, the cayotes barking around the camp, they would recognize the same vigor that is everywhere manifest in Home Missions.

THEIR EXISTENCE.

**New Mexico and the Rocky Mountain Presbyterian—Pious Lies and Religious Abuse—Mrs. Griffith and her work—hysterical thoughts etc., etc.**

Editor ALBUQUERQUE REVIEW:

Dear Sir:—Can you afford to give me a lit-

tle space in your independent paper for a few remarks on the above subjects? I will try to be short, though, as you will see, it will not be for want of matter. Well; let's come to the point. That Rocky Mountain Presbyterian is a funny paper. If it ain't funny, it's a big liar, for it tells lies as big as your printing press. Though, I must acknowledge they are harmless for they are Presbyterian lies. In its number for the current month it copies an article from the Magazine of the New York Harpies. You know, Mr. Editor, the description of the Harpies given by Virgil—creatures horrid to behold, so loathsome and filthy that whatever they touched was never after fit for use. Now just think of the idea! An article from a magazine in which New York Harpies reveled and caroused was actually transferred into the columns of the pious Rocky Mountain Presbyterian. That article is too filthy and vile to be handled. I will therefore make use of a long pole with a crooked nail on top of it, to rake out a few of



its less disgusting items for a specimen. Gentlemen, keep out of the way while I throw my pole. Here comes something. "The New Mexicans are impoverished and ignorant people." They are 'feebly indolent,' blind slaves of crude superstitions, taxed beyond their means to support a tyrant Church. Their fidelity and patriotism is called in doubt for, we are told, "it is not denied that, in event of another war with old Mexico, many of them would be found leaning toward, if not actually engaged on, the side of their quondam compatriots. Their language, says the Harpies-soiled sheet, is a patois bearing the same degree of relationship to the mother-tongue the dialect of the Canadian *Militant* bears to Parisian French etc. Such is the way in which New Mexico and her people are described in New York. The description is appropriated, and whistled out by the truth-loving organ of the Presbyterians, in hope, to be sure, that it may wake up the New Mexicans to a sense of their condition and induce them to repair to Mr. Smith in Santa Fe, or Mr. Amin at Las Vegas, or Mr. Roberts at Taos, or some other presbyter in the Territory to be relieved of their poverty, superstition, ignorance and slavery.

It may look strange that these worthy Presbyterians, at the very same time they are trying to establish missions in every part of New Mexico, should blow out, through their organ a hurricane of fibs and abuse on the people of the Territory. It does not seem to be the best means to secure the good will of the people. However if that does not secure the good will of the New Mexicans, it will go far to make the Ladies Missionary Societies out East believe in the zeal of these most sincere missionaries, and induce them to continue to send them money.

Mr. Editor do not expect me to make a serious refutation of the charges published in the Rocky-faced Presbyterian. If I were given to lying as that paper is (how could it live otherwise)? I would simply retort thus: Presbyterians, all, except one, are the most corrupt set of men on the face of the earth. They are the boldest seducers and kidnappers. They live entirely on kidnapped babies. The most of their ministers are rotten to the core. Many of them keep two, three and even four mistresses.

They are continually plotting against the government, trying to create a civil war. It is fortunate they are few otherwise they would have succeeded etc. Yes, were I a rocky faced liar, this is the way I would answer the Presbyterian Organ. But as I am not, I will content myself with saying that there are in New Mexico rich and poor people, in-

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dolent and energetic, good and bad as anywhere else. The attachment of the New Mexicans to the Union has never been questioned except this time by the lying Harpian sheet. As to their language I pretend to be as good a judge of the Castilian tongue as all the Harpies put together and my verdict is that, with the exception of a few local expressions, and a slight difference in the pronunciation of some few words, the language of the New Mexicans is correct and surely bears greater relationship to the mother tongue, than does the English of the Eastern states to the English of the Southern states, or the English of America to the English of England. But *dejémonos de niñerías* and let us come to graver matters.

Santa Fe is blest with a missionary lady of rare merits, according to the Rocky Mountain Presbyterian, though her merits are unknown in the field of her operations. "Mrs. Griffith, Bible reader 'we are told' is rapidly acquiring the language (that will be a genuine example of patois) and already has a large class of heathen women under her instruction." In a letter to the Home Missionary Society in Logansport, published in the Presbyterian, she herself says that "her hands are full." She does not say of what. It cannot be work, for she tells the H. M. Society that "usually she has from five to eight women" who go to her in the afternoon to be taught and three boys, who go in the evening; one of whom the other day brought her a bottle of milk. Surely this is not enough to fill a persons hands with work. It may be however, that she has babies to clean, and other domestic troubles, in which case I have nothing to say. Mrs. Griffith informs the Home Missionary Society of Logansport, that when she came to Santa Fe, she could not think how her work should begin

\*Seriously, a gentleman brought up in a Presbyterian institution told me he knew several Presbyterian ministers who, married though they were, kept two or three mistresses in different localities.

with this people, but that a Presence invisible was going before her, etc. It was fortunate that Presence was invisible, otherwise she might have been frightened out of her work altogether. Whenever she goes among the Mexicans the thought strikes her mind: "If the light that is in thee be darkness, how great is the darkness" without perceiving that the thought applies to herself. However it being a disagreeable one, she hastens to palm it-off upon some poor New Mexican. To prove the heathenish character of the New Mexicans she speaks of an idol she has seen in a gallery. It is about one foot long, made of some light wood, painted

red, with a tuft of feathers for a head etc. etc. The sight of it reminded her of a jumping jack, whatever that was. it was not the mighty dollar, an idol worshipped extensively in all American States, much more than jumping jacks are in New Mexico. The idea of counting idolatry the keeping of a religious memorial! Possibly, the Apostolic Mrs. Griffith is not capable of distinguishing between the keeping of a religious memorial, and the worshipping of it. But why should any distinction be made? New Mexicans are heathens; therefore whatever object of a religious character they may have must be and is an idol; and to deliver them from this false worship has Mrs. Griffith, like Abraham of old, left her home and kindred, and come to the strange land of New Mexico, and she is walking after an invisible Presence, and her hands are full, . . . . . of milk. I was told, Mr. Editor, that there are in Albuquerque some few stray women, who are a disgrace to the Catholic Religion they profess. Would it not be a blessing for your place if Mrs. Griffith should go thither, gather these poor creatures under her protecting wing, and in this way purge the community of that disgraceful element? I must acknowledge that as much might be said of other places in the Territory. And not only poor women but also rich men there are, whose life is a scandal, and a serious hinderance to the workings of our Religion. However, the remedy for the evil is at hand. The Presbyterians who have established Missions through the Territory will, I hope, gather these people into their fold, and thus deliver us from a serious difficulty and a great shame. Of course I should a thousand times prefer to see them change their lives and become good Catholics, but as long as they are determined to lead a heathenish life, let the Presbyterians, who are in quest of heathens, have and enjoy them.

Yours Respectfully  
GIVETHEM THEIRDUE.

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Mr. S.

We acknowledge the receipt of a couple of slips, torn off the old coat of the *New York Observer*, and mailed to us from Santa Fé by some person, who, through modesty or shame has not given us the benefit of his name. We have no doubt, however, as to the identity of the individual; but as he prefers darkness to light, we will not interfere with his night-owl propensities by dragging him into the light of public notice.

One of the slips contains a letter of Mr. Sheldon Jackson, in which that vivacious

person brags a great deal about the success of Presbyterian mission with the few Indians of Laguna. "Mountains shall be in labor, and bring forth a ridiculous Mouse." However to present matters through magnifying lenses, may be, for aught we know, a necessary contrivance in order to induce the people out West or down East to open their shrivelled purses for the benefit of the mission.

The other slip contains a letter also; but the writer has not given his name. In order to have a handle to take him by and show him up we will call him Mr. S.

Mr. S. speaks in his letter "*de omnibus rebus et de quibusdam aliis*—of everything and of something else besides." When he speaks of Catholic things he tells horrible falsehoods, by which, though he evidently does not believe them himself, he hopes to make an impression on the minds of his readers. It would seem that when he speaks of the Catholic Church he thinks he is at liberty to throw aside not only self respect and gentlemanly manners, but even the commandment which says: "Thou shalt not bring false witness against thy neighbor." He probably belongs to the school of Bishop Jewel, whose well known axiom was: "Throw on the Catholics all the dirt you can; some of it will stick." "Dirt throwing is a poor business. Still Mr. S. may find it pays 'Tis a business, however, that one cannot do without dirtying his own hands; and, when practised against the Church, he may be sure none of it will stick and most of it will fall back on himself.

Mr. S. speaks of the penitents whom he calls "a secret order of Roman Catholics," in a way by which it is difficult to tell whether he displays more ignorance or malice. He says he went out purposely to see these men. He found them performing their austerities, publicly, and then comes to tell us they are a secret order of Roman Catholics.

Poor Mr. S.! The sight of 'penance' drove all logic out of his head.

No Mr. S., there are no secret orders in the Roman Catholic Church. The Catholic Church hates darkness. With regard to the 'penitents' by whom you have been so much shocked, we will simply remark that the Church is not responsible for the excesses a few Catholics may commit even in the name of penance. The Catholic Church countenances fasting, watching and bodily macerations on the example of St. Paul who said: "I chastise my body, and bring it into subjection." (1 Cor. 9. 27.) But



whilst the Church approves and encourages a moderate chastisement, she condemns self-destruction as highly sinful no matter whether done by excessive self-affliction, or by a murderous weapon. The opinion of the Surgeon of Fort Lyon that one hundred 'penitents' die annually from the effects of self-tortures is a mere soap bubble.

But the foulest calumny by which Mr. S. has defiled his pen is the assertion that, during Lent, these 'penitents' will undergo torture as penance to obtain indulgence for future crimes. When we consider the quarter the assertion comes from, we need not wonder.

Mr. S. then speaks of a German Jew, who, he says, had a quarrel with the Vicar General of Santa Fé, and was murdered shortly after that event, concluding with a most wicked innuendo, that "not a few persons are inclined to say it (the murder) resulted from the intrigue and savage malice of Romanism." On this we will simply remark that the foulness of the calumny is only equalled by the effrontery of the calumniator. Just think of a brazen faced little fool like Mr. S. coming to settle in the Catholic Territory of New Mexico, and lifting up his squaking voice to tell the people that they and their priests are murderers, religious murderers, and that murders are so frequent among them that no one takes notice of them. If he had said anything half as wicked to the people of his own State, he would have been expelled by this time.

Finally he gets at the Parish Priest of Santa Fé and accuses him of telling the Mexicans in a pamphlet which he wrote to revenge the many and shameless insults which he (Mr. S.) has cast in their face. Then he continues; "What he means by these words I shall not venture to say; but they do not alarm me. I am immortal until my work is done." You are right, Mr. S. not to be alarmed. If the Parish Priest of Santa Fé had said ought really conveying the meaning which you so maliciously insinuate, you would not have stopped in Santa Fé to boast of your courage. Your presence in that city is the best refutation of your unchristian insinuations. Yes, Mr. S., be easy; your life is in no danger from the Catholics of New Mexico, and this because they know it is written. "Thou shalt not kill." If you do not believe that this is what renders you secure, we will tell you another reason, viz; the fear lest after being disgusted with the foul breath of your calumnies, they would be nauseated by the mephitism of your car-

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You conclude by saying that "the success of your school irritates the Romanists—the priests; and that you are, more than anyone in the Territory, the object of their wrath." Mr. S. you imagine yourself very big! large!! an intellectual leviathan!!! Why should the success of your school irritate the priests, when the school of the Brothers and the Sisters beats yours all to pieces? As to your idea of being the object of the priests' wrath, disabuse yourself. We assure you positively that instead of being an object of their wrath you are not even an object of their contempt, you are more one of their pity, and, occasionally of their mirth.

## The Albuquerque Review.

### ALBUQUERQUE, NEW MEXICO. An Appeal for Justice.

The unwarrantable proceedings of the Indian Governor of Laguna and his Protestant followers are not unknown in this community. We have on more than one occasion mentioned some of the outrages they are in the habit of practicing upon their Catholic brethren of the same pueblo, but owing to the policy, impregnated with bigoted hatred of everything Catholic—of Grant's vile administration there was very little hopes of redress through the Indian department or its agents in this Territory. Now that Hayes professes to mould his policy more in accordance with the principles of fair dealing the hope may be revived that federal officers under him will profit by the example set them, and endeavor to deal out some justice, though tardy, towards the oppressed of every kind.

The following letter was written in Spanish and received by our District Attorney, Hon. Ben Stevens, and by him kindly presented to us for perusal. Its contents was the primary cause of the present remarks:

CUVERO, N. M. March, 20, 1877.

Hon. Benjamin Stevens,

District Attorney, 2d Judicial Dis.  
Albuquerque, N. M.

Sir:

The persons whose names I have appended at the end of this report, are constantly asking us to propose a remedy for the evils they are continually suffering. They belong to the Pueblo of Laguna, a large part of whose people have been suffering a continuous persecution at the hands of the majority with the Governor at its head, and all this an account of religious belief.

The authorities there pretend to be Protes-

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## FORM OF A BEQUEST.

*I give and bequeath to the Ladies' Union  
Mission School Association, incorporated in the  
city of Albany, 1872, the sum of . . . to be  
applied to the purposes of said Society.*

SIXTH ANNUAL REPORT  
—OF THE—  
COMMITTEE ON CHRISTIAN WORK,  
—AT—  
U. S. MILITARY POSTS,  
From April 1st, 1877, to April 1st, 1878.

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Our cash receipts in aid of the work we proposed to do at the beginning of our fiscal year for the U. S. Military Posts, amount to three hundred and sixty dollars, while the donations of Bibles, Testaments, hymn books, sewing material for Post Industrial Schools, and books for the use of the enlisted men in the distant garrisons, at a moderate estimate, nearly equal the sum of three hundred dollars. The sum total somewhat exceeds the receipts of this branch of our society for the previous year.

We may well persevere in the work which we feel that it has been given to us to do, and in view of which it may be the privilege of this Association to accomplish in the future, we will look for strength and guidance to Him who has been hitherto our Helper. Our work is emphatically a *work of faith*, and this may be illustrated in the following instances, when we were directed to a *specific* work, which we attempted with inadequate means, but for which the Lord provided in the end more than was needed.

At one of the meetings of our Association a lady, who was present, contributed five dollars, and said she would like her offering applied to the purchase of an organ for Camp McDowell, in Arizona, as one of the members of our Society had once found a temporary home in that desert land; another lady added an equal sum. That no time might be lost, we sent the ten dollars to the organ manufacturers in New York, and they, willing to trust for the remainder, immediately sent the organ to Arizona. It was forwarded by the U. S. Quarter Master at New York, and went safely to its destination. The commanding officer at Camp McDowell acknowledged its receipt and wrote under date of March 14th, 1878: "I have the honor to acknowledge the receipt of your letter, etc. I enelose herewith an official copy of proceedings of Council of Administration, indicating official action had regarding the organ. There were no charges upon the organ when it arrived here. The ladies at the Post have already interested themselves in the subject of divine services, and as soon as a floor can be laid in the room used for that purpose, it is intended to have Sabbath school and Sabbath services. An effort will be made on pay day to raise a subscription, as suggested in your letter." A subsequent letter from the same officer informs us that two days later the sum of twenty-five dollars was forwarded to the Society, a contribution from a citizen of the town of Phoenix, a village in the vicinity

of the Post. Other sums were also contributed, more than covering the cost of the organ. Indeed, we have received from officers of the army, and through their influence, one hundred and thirty-two dollars, while our whole expenditure for organs for the U. S. Military Posts has been but two hundred and ten dollars. Thus we are encouraged to respond to the calls, which come to us from the isolated garrisons on our western frontier. A letter has recently been received from the wife of an officer at Fort Clark, Texas, under date March 26th. She writes to a member of our Association :

"I beg your indulgence for a few moments in a matter of great importance, We arrived here on the 26th of February, and this is the largest Post at which we have been stationed since the close of the war. We have no chaplain, and previous to our arrival they had no Sunday School. Last Sunday I succeeded in bringing together nearly all the children belonging to the officers of the garrison, and we organized a Sabbath School, which I feel sure cannot but succeed. More than two years since Mrs. Alexander sent a small pamphlet to me which was published by an association of ladies at Albany. If you will send such a book to me, I will be able to get quite a number of subscribers. Tell me how to go work to procure an organ for the use of the Sunday School," etc., etc. To this letter an answer was returned that our society would send an



organ on the receipt of \$45 from the Post (Fort Clark.)

Through a member of our Society stationed at West Point, we have received an application for aid in sustaining an industrial school in the garrison, at Fort Randall, Dakota Ter. To this appeal we responded by sending a box to Mrs. Girard, Fort Randall, containing sewing material for the school she had established, books, papers, and other articles, a list of which will be furnished by the committee appointed to prepare and forward the box. The box was sent to its destination in March.

The organ sent to Fort Lapwai, Idaho, is thus acknowledged by the wife of commanding officer at that Post, (who collected for our Society in the Garrison last year fifty dollars,) under date of August 5th, 1877. This lady writes: "You know all about this terrible Indian war, and no one knows what we have suffered. My husband thought it best for me to go to Portland, (Oregon) for a few weeks; on my return here I found the organ and books. I cannot thank you sufficiently for what you have done for us. The men's eyes fairly glistened when they saw the contribution of books and papers. Many of my class of men were killed by the Indians, and I can assure you it was very painful for me to go to our little room and not see the same familiar faces that formerly welcomed me. Oh! how proud I was of my class! It was such a pleasure for me to meet with them

Sunday after Sunday and join with them in singing. We have twenty-seven wounded soldiers in the hospital. The Indians have threatened the Post several times. Pray for us! The hymn books you sent came to hand a few weeks ago."

From Fort Colville, Washington Ter., came a request for an organ and some hymn books, and accompanying it fifty dollars from the officers and enlisted men of the garrison. In response, an organ was sent to Fort Colville in June, in acknowledgment of which the following letter was received:

"FORT COLVILLE, Washington Ter., {  
June 25, 1877. }

The little organ has arrived and we are very much pleased with it. It is a beautifully toned instrument, beside being handsome in itself. We have begun our Sunday services again and the men seem to take a fresh interest in the service. We need very much some music books. The Moody and Sankey hymns seem to be the most popular with the soldiers. If you will send us some copies of these hymn books we will be very grateful. It takes a long time for books or packages to come from the East. Our mail is brought three hundred miles on a pack animal, and books, and often packages, never reach us unless they are very safely packed."

The Hospital Library sent to Camp McDowell, Arizona, last year, arrived at that distant Post in August. The commanding offi-

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cer, to whom the books were consigned, thus acknowledges the gift :

"CAMP McDOWELL, Arizona, Aug. 23, 1877.

Your box of books, intended for the use of this garrison, came by our last train from Ft. Yuma, and I hasten to thank you for it, and to say that I will at once make such disposition of the books as will, in my opinion, best serve the purpose for which you sent them. Rest assured your kind gift will be duly appreciated, and many a rough old soldier's heart will be made glad by the perusal of the pages your kind hearts prompted you to send to this far-off and almost forgotten place.

Yours truly,

\_\_\_\_\_  
Capt. Commanding Post."

A donation from a Christian gentleman, a chance visitor at Fortress Monroe, Va., enabled us to send an organ to that large garrison for the use of the enlisted men at that Post. After the arrival of the organ, a Bible class was organized and a special Sabbath service was held for the benefit of the soldiers.

The commanding officer of the U. S. Naval school ship "Hartford," being at that time with his ship in Hampton roads, visited Fort Monroe, and seeing the organ sent by our society to the Fort, expressed a strong desire to have similar one for the school ship. He accordingly made application for an organ, first through Gen. Upton, who urged his request, and afterward by letter. The request was considered, and the offer of a friend to contribute

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the price of the organ determined us to send one at once. In the meantime, the commander of the U. S. Ship Hartford was transferred to the command of the U. S. Naval school ship Minnesota, and the organ was placed in this ship on the first of January, 1878. This gift to the U. S. Navy called forth a handsome acknowledgement from the Chief of Bureau at Washington, and all expenses for transportation of the organ were defrayed by the Department. Subsequently a letter was received from the U. S. Naval Chaplain stationed at the navy yard, Washington, of which the following is a copy :

“WASHINGTON, D. C., Oct. 25, 1877.

I feel sure I need make no apology for troubling you with reference to a matter in which the sailors and mariners of the Washington navy yard are deeply interested. Four weeks ago I was able after several months' effort to secure the use of a room in the yard for the regular holding of divine service. In order to make that service as home-like and attractive as possible, I wished to procure an organ and music books, and to have the choirs of the different churches of the city visit us at regular intervals and lead the singing for us. If music is important in our ordinary church services, it is little less than essential to attract our seamen to service. I found a hearty co-operation in the choirs to which I addressed myself, purchased music books at my own ex-

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pense, and borrowed an organ from a firm here, with the understanding that I might purchase, if able to raise the sum, at a low figure. Meanwhile I had word from the "Chief of Bureau of Equipment," that we were to receive an organ from an association of ladies, having its headquarters at Albany, N. Y. Hearing nothing further of the matter, I asked to-day to see the correspondence on the subject, and find that the organ was promised to Captain Luce for the use of the Hartford. Remembering the pleasant though brief correspondence I was privileged to have with your society while stationed at the Naval Academy, I felt that it would not be unbecoming in me unofficially to make inquiry into the status of the matter. I do not feel at liberty to retain the organ I have borrowed any longer without making an effort to purchase it, yet to return it before another is received would be to interrupt the series of meetings which has begun under auspices so favorable and has already developed among the men of the yard a great interest. If your society will kindly consent to donate *us* the organ, (now at the navy yard consigned to Captain Luce) you will confer upon us a great favor and benefit.

Very truly yours,

Chaplain U. S. Navy."

As Captain Luce was unwilling to relinquish his claim to the organ, and we had not funds to purchase another, we were unable to accede to the chaplain's request. We, however, asked

the organ manufacturers to send an organ to the chaplain at Washington navy yard, with the understanding that he should hold himself responsible for the payment of it, and we heard that in due time the organ was received.

Another call for help from our society came from Fort McHenry, near Baltimore, Maryland:

"FORT MCHENRY, Md., June 4, 1877.

I avail myself of your kind permission to write and acquaint you with the needs of this garrison for the aid which you so generously offered to bestow through the association especially devoted to the interests of soldiers. It is true that association had principally in view Christian work in our far western posts, but many of our army stations within *civilization* are, in some respects, as illy provided with means of religious instruction as though there were no "church going bell" within the radius of a thousand miles. Fort McHenry is no exception to this statement. There are no Protestant churches nearer than the city of Baltimore, three miles distant, quite too far for our soldiers to attend with any regularity and entirely beyond the reach of their wives who have little children. Some of these women have spoken with great regret of their inability to attend a church service. A lady of the garrison a few months ago had gathered nearly thirty of the soldiers' children together into a class, and had taught and read to them every Sunday afternoon.

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Such a parlor organ, as you mentioned, even of the plainest description, would be of incalculable value here, as it would make the place so much more attractive to these little ones, whose untrained voices now it seems impossible to educate without some musical instrument. We hope, too, (if one should be sent) it will be the means of enlisting the interest of the men of the command in a Bible class or simple Sunday service of Praise or Bible reading."

Will you allow me to become a member of your society by forwarding the enclosed subscription.

Very truly yours,

Through the kindness and liberality of Miss Wolfe, of New York, the organ was purchased and forwarded without delay to Fort McHenry, and in October we received the gratifying information that "there are now about forty children on the rolls of the school belonging to the families of officers and soldiers, and the organ continues to be their delight, as well as most helpful in their instruction. We most earnestly trust it will be possible to send reports of the steady advancement of Christ's kingdom in the hearts of the elders as well as the little ones.

Sincerely yours,

We have only to add a brief report of the presentation of gift books, the annual product of our "Memorial Fund" to the graduates of the naval and military academies. The pre-

sensation in June, 1877, to the graduates of the Naval Academy, was acknowledged (by a friend present on the occasion) in the *Army and Navy Journal*. In the report of the Seaman's Friend Society, who hold in trust the fund, the following mention is made of the presentation :

FORTY-NINTH ANNUAL REPORT OF THE AMERICAN SEAMEN'S FRIEND SOCIETY—UNITED STATES NAVAL ACADEMY.

The Fourth Annual presentation to the graduating class at Annapolis came off in June, 1876, and was the occasion of marked and gratifying interest. Such an expression of concern for their welfare cannot fail to produce upon the midshipmen just entering on their professional career, a grateful feeling, not so much for the symbol of that concern as for what that symbol attests. The books were judiciously selected, and among them were, the *Life of Admiral Foote*, Dr. Thompson's "*Land and Book*," Rawlinson's *Illustrations*, Conybeare and Howson's *St. Paul*, &c., &c., and others equally calculated to quicken thought, and lead to the consideration of those elements of character that enter into the highest manhood.

The time will come when the noble christian women, at whose instance this work, as if by a loving inspiration, was begun, shall in some way have it shown to them, that the tree of their planting has brought forth fruit for heaven.

A presentation of valuable christian books was also made to the graduates of the U. S. Military Academy, West Point, (seventy-six in number) including "*McIlvaine Evidences of Christianity*," "*Pilgrim's Progress*," and other standard works. We trust that *good seed* will be sown beside all waters, as the young officers

of our army and navy are scattered both by land and by sea in the four quarters of the globe.

In closing our Report we would gratefully acknowledge the large donations of Bibles and Testaments made by the American Bible Society for distribution at military posts; also donations of hymn books, by friends of the society, contributions of material for the Industrial School at Fort Randall, Dakotah, and the large donations made by Messrs. Mason & Hamlin towards the purchase of organs for use at military Posts. We would also acknowledge the courtesy both of the Army and Navy Departments, in facilitating our work by forwarding organs, books, and other offerings for the use of the army and naval officers and enlisted men. With so many encouragements from willing hearts and hands, we will not pause or for a moment rest from our labors, while the cry "Come over and help us" reaches our ears. He, who has "commanded His blessing" upon our humble efforts in the past, will still fulfil His promise to those who go forth, in faith, "bearing precious seed." We look to Him, whose is the silver and the gold, to move the hearts of those who can lend a helping hand in our work of labor of love, and while we receive with gratitude the offerings of those who have "freely received," we are no less gratified for the contributions of those who have little to give.



# TREASURER'S REPORT,

During the Fiscal Year Ending April 15, 1878.

## RECEIPTS.

Miss C. L. Wolfe, New York,.....	\$45 00
Garrison at Fort Colville, W. T.,....	50 00
Mr. F. Marquand, New York, . . . . .	25 00
Mr. E. Irvine, Phoenix, Arizona,.....	25 00
Mrs. Robert H. Pruyn, Albany, . . . . .	10 00
Mrs. Pringle, San Francisco,.....	10 00
Mr. Norman Dodge, New York,.....	10 00
Mrs. J. B. Trevor, New York,.....	10 00
Mrs. Bradley Martin, New York,....	10 00
Mrs. A. Van Santvoord, New York, . . . . .	10 00
Mrs. Thos. H. Maghee, . . . . .	10 00
Gen. Emory Upton, U. S. A.,.....	10 00
Mrs. A. J. Alexander, Ft. Brown, . . . . .	10 00
Mrs. Howard Townsend, Albany, . . . . .	10 00
Mrs. John T. Cooper, Albany, . . . . .	10 00
Mrs. Robert Townsend, Syracuse,.....	10 00
Mrs. Thomas Barber, Washington, . . . . .	10 00
Mrs. E. T. Throop Martin, Willowbrook, . . . . .	12 50
Miss Susan Lansing, Albany,.....	5 00
Mrs. Henry R. Pierson, Albany, . . . . .	5 00
Mrs. Abbe, Albany, . . . . .	5 00
Mrs. John Rankin, Canandaigua,.....	5 00
Mrs. Sarah L. Mitchell, New York, . . . . .	5 00
Mrs. Cornelia S. Baird, Chicago,....	5 00
Mrs. J. W. Martin, Fort Elliott,.....	5 00
Mrs. John B. Pierson, Troy,.....	5 00
Miss H. Low, Brooklyn,.....	5 00
Mrs. Dick, Philadelphia,.....	5 00
Dr. Moffat, U. S. A., . . . . .	5 00
Capt. Chilson, U. S. A.,.....	2 00
Mr. H. C. McIlvaine, Philadelphia, . . . . .	2 00
Mr. C. M. Chester, U. S. N.,.....	2 00
Mr. David Jones, U. S. N.,.....	1 00
Mrs. C. W. Herrick, Ft. Monroe,.....	1 00
Mrs. Parry, Ft. Monroe, . . . . .	1 00
Mrs. A. E. Ernst, West Point, . . . . .	1 00
Mrs. S. B. Howe, Ft. McHenry, . . . . .	1 00
Mrs. M. Perry, Fort Lapwai,....	1 00
Mrs. Harris, Fort Colville, . . . . .	1 00
Captain Harris, Fort Colville, . . . . .	1 00
Mrs. J. F. Swift, Geneva,.....	1 00
Mrs. Urania E. Nott, Schenectady,.....	1 00
Total receipts, . . . . .	\$362 50
Balance from last year, . . . . .	4 50
Whole amount in Treasury, . . . . .	\$367 00

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## DONATIONS.

Two boxes Bibles from American Bible Society for Fort Monroe, Va., .....	\$100 00
One box of Bibles from American Bible Society for Normal School, Hampton, Va.,.....	46 00
Study table for Normal School, Hampton, Va.,.....	21 00
Fifty copies Gospel Songs for Ft. Monroe, from Mrs. Wm. E. Dodge, New York,.....	15 00
A valuable box, contributed by ladies of Albany, N. Y., for the Industrial School, at Ft. Randall, Dakota Ter, valued,.....	50 00
For the benefit of ladies at our distant Military Posts who may desire assistance in sustaining Industrial and Sabbath Schools in garrisons where they may be stationed, we will give a summary of the contents of the box sent in March to Fort Randall, Dakotah :	
Gingham, unbleached muslin, Canton flannel, calico for patch-work, cambric, spool cotton, scissors—three sizes, thimbles, needles, canvass and worsteds.	
Books—English, French and Spanish Testaments, Common Prayer, Gospels and Psalms, Catechisms, children's books, valuable magazines, illustrated weeklies.	

Whole amount of donations,..... \$232 00

## DISBURSEMENTS.

Organ for Fort Monroe, Va.,.....	\$ 75 00
" " U. S. Ship Minnesota,.....	75 00
" " Fort McHenry, Md.,.....	45 00
" " Fort Colville, W. T.,.....	45 00
" " Fort McDowell, A. T.,.....	45 00
Printing Reports and Envelopes,.....	28 25
Hymn books for Camp McDowell,.....	6 00
Postage on Reports and letters,.....	8 60
Postage on books and magazines,.....	6 50
Sunday Magazines for Military Posts,.....	10 00
Hymn books for Fort Colville, .....	10 00
Hymn books for Fort Burns,.....	5 00
Hymn books and Sunday School books, sent to Ft. Lapwai, Idaho,.....	6 25
Total expenditures, .....	\$363 60
Total receipts in money,.....	\$362 50
Balance from last year,.....	4 50
Whole amount in Treasury,....	\$367 00
Expenditures, .....	363 60
Balance in Treasury,.....	\$ 3 40
Whole amount received during the year in money and donations,.....	\$594 50

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ants and want to forcibly oblige the sufferers to embrace that religion. They torment them with imprisonment and even deprive them of their property and give it to others who will say they are protestants. This is what these unfortunate people complain of, and they know not what to do. They are ready to testify to these proceedings and Mr. \* \* \* \* \* and myself have thought it best to inform you of the matter that you might take the necessary steps to right it. As this is a business that must have its ending there although its beginning might be here we have thought it more convenient it should originate with you.

The Governor, Juan Analla, is the principal, who, taking advantage of his authority, has made the complainants suffer as already stated. I would suggest that summonses be issued for the plaintiffs as witnesses on the part of the Territory to appear on the first day of the next term of court, and that this be made one of the first cases for investigation by the Grand Jury, in order that the case may be disposed of at that term and the plaintiffs see there is still a remedy left to heal their sufferings

Respectfully

\* \* \*

#### Names of plaintiffs:

Facundo Mergares,  
Francisco Bibora,  
Anto. Platero,  
Anto. Castillo,  
Toribio Errera,  
Alejandro,  
Mariano,  
Getrudes,  
Victoria,  
Lucia.

Mr. Stevens has already taken the necessary steps to bring this matter before the Grand Jury and the Court at its May term. We are anxious to see with what result, and hope the wrong will be righted.

#### More Republican Insults to the Catholic Clergy of New Mexico.

Our people have not forgotten the coarse insulting attack made upon the Catholic Clergy of New Mexico by Mr. Archuleta, president of the republican convention in Santa Fé—They have not forgotten that the convention applauded that attack, endorsed it and thereby made it an attack of the republican party. And now comes Parson Smith of Santa Fé, a shining light in the republican party of New Mexico and accuses the Vicar General of the Catholic Church in New Mexico of the murder of Mr. Clark of Rio Arriba county—He does it not privately, nor simply in an address to his fol-

lowers in Santa Fé, but he publishes it to the world in a letter to one of the leading papers of the city of New York.

The cowardly liar, the dastard defamer thought to conceal his identity by not mentioning names, but his vanity betrayed him—His mention of Father Truchard and his pamphlet shows his name as plainly as if he had signed it to his letter. Here is a part of the cowardly slanderous letter of this republican rascal.—Read it people of New Mexico, and then say whether you will vote for a party which upholds, endorses and defends a man who publishes to the world such slanders as that the Catholic Clergy of New Mexico are red-handed murderers that it is an ordinary matter for them to murder any body whom they do not like and that the people of New Mexico quietly stand by and approve of any “ordinary murder of this kind.”

People of New Mexico, read this extract of the letter of this republican, psalm-singing lying scoundrel, and then say if you will vote for a party which brings such men among you and sets them up even as preachers of the Gospel of God—Here is what he wrote about you, and published to the people of the United States.

April 22, 1876,

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“We slept that night at the house of Mr. ———. He told us he had a warm dispute with the vicar general, who ranks next to the archbishop. In the last legislature,——had voted for several bills obnoxious to the romanists. (He was a German Jew,) The vicar general had commented severely on this course in the pulpit (a lie. Ed.)——Charged him with falsehood (another lie. Ed.) Hot words he said passed between them (lie No. 3. Ed.) On Saturday morning we bade him good by—He was in perfect health I remember his tall and portly form as it stood at the door of our ambulance after we had entered. That night he was shot like a dog by some cowardly villian who seized the opportunity as Mr. ———passed along the road close to his own house, near an adobe wall—In the darkness the assassin escaped, such deeds as this are so common in New Mexico (Oh! Ed.) that little notice is taken of an ordinary murder of the kind (*What an infernal liar this is!* Ed.) but all the circumstances of Mr. ———s death are such that not a few persons are inclined to say that it resulted from the intrigue and savage malice of Romanism (see comments. Ed.)—Some of our people are much incensed at the parish priest of Santa Fé. In a pamphlet he tells the Mexicans it is their sacred duty to revenge the many and shameless insults which I have cast in their face (*another lie. Ed.*) What he means

It is but the





tants and want to forcibly oblige the sufferers to embrace that religion. They torment them with imprisonment and even deprive them of their property and give it to others who will say they are protestants. This is what these unfortunate people complain of, and they know not what to do. They are ready to testify to these proceedings and Mr. \* \* \* \* and myself have thought it best to inform you of the matter that you might take the necessary steps to right it. As this is a business that must have its ending there although its beginning might be here we have thought it more convenient it should originate with you.

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April 22, 1876,

\* \* \*

"We slept that night at the house of Mr. ———. He told us he had a warm dispute with the vicar general, who ranks next to the archbishop. In the last legislature,——had voted for several bills obnoxious to the romanists. (He was a German Jew.) The vicar general had commented severely on this course in the pulpit (a lie. Ed.)——Charged him with falsehood (another lie. Ed.) Hot words he said passed between them (lie No. 3. Ed.) On Saturday morning we bade him good by—He was in perfect health I remember his tall and portly form as it stood at the door of our ambulance after we had entered. That night he was shot like a dog by some cowardly villian who seized the opportunity as Mr.——passed along the road close to his own house, near an adobe wall—In the darkness the assassin escaped, such deeds as this are so common in New Mexico (Oh! Ed.) that little notice is taken of an ordinary murder of the kind (*What an infernal liar this is!* Ed.) but all the circumstances of Mr.——s death are such that not a few persons are inclined to say that it resulted from the intrigue and savage malice of Romanism (see comments. Ed.)—Some of our people are much incensed at the parish priest of Santa Fé. In a pamphlet he tells the Mexicans it is their sacred duty to revenge the many and shameless insults which I have cast in their face (*another lie. Ed.*) What he means



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faintest possibility, is a question which the intelligent judgment of our Assembly must decide. Certainly never were our American fields whiter for the harvest. While endeavoring to occupy the "far-off wilds" of the new West, the sympathy and help of the Church should not be withdrawn from struggling congregations and half-paid ministers nearer home. There are promising fields all about us that should be occupied and sustained. The better way will be to give the Boards enough money to hold not only the position already secured in the older States, but those discovered by this indomitable "Kit Carson of Presbyterianism." Dr. Jackson should be heard by all the Church, for he has a most wonderful story to tell of the degradation and needs of the strange people in Arizona, New Mexico, etc. We sincerely hope that the people of St. Louis will have another opportunity of hearing his address.

called

During the past Winter Dr. Sheldon Jackson, under the direction of the Home Mission Secretaries, held a series of meetings with the bodies of eastern churches in behalf of "Woman's Work for Home Missions." As partial fruits of those meetings, new missionaries will be sent to the frontier Territories. And Mr. Jackson is now preparing the way for those missionaries in Utah, New Mexico, and Arizona. This involves 10,000 miles of travel, including one thousand six hundred miles of staging through a wild and dangerous section of the country. In this work, involving great hardship and danger, and requiring special wisdom and consecration, he and his fellow laborers should have the unceasing prayers of the Church. We trust this will prove to be the beginning of better days for these vast and morally destitute regions.

## HOME MISSIONS.

### THE WOMAN'S SOCIETY.

The Woman's home missionary meeting was held at Hershey Hall yesterday afternoon, commencing at half-past 2 o'clock.

The Rev. Dr. H. Kendall, Secretary for the Board of Home Missions, presided.

Prayer was offered by the Rev. Mr. Foote, and "coronation" was sung by the audience, after

which the exercises consisted entirely of addresses from different missionaries.

The Rev. Dr. Hill, of Kansas City, was called upon to give an account of his work in the Indian Territory district. He came to the platform, and stated that his work had been principally among the Indians, and he selected a number of interesting incidents of frontier life, and in illustration of the hatred borne towards "Lo" by the whites in that country. One day there was an Indian shot near by, and he gave an account of the murder to a woman, who exclaimed, "Good! I'm glad of it; I wish every Indian in America was shot." The speaker asked the woman what the Indians had done to her to merit her eternal enmity. She then gave him an account of how she had been attacked by the savages, and had fought hand to hand with them, with a revolver in one hand and a knife in the other. Several others had been talked with by the orator, and all had told some story of wrong done to them by the Indians. Yet this was only one side of the story. He had accidentally come upon an Indian camp of converts, and had heard them offering the most touching prayers. There were three races in that country,—the white, the Indian, and the negro. It was more popular to be an Indian there than to be a negro. And this was the sort of people which inhabited the country which was being opened up to the Christian people of the East by the mighty railroad arteries, and among these persons the American Board of Missions would be compelled to labor, for the times demanded it. He had ridden through the whole of that wild country, and had asked himself whether this was not too grand, too magnificent to be left to the wild savages; but what could we do with them?

At the close of Dr. Hill's remarks, the Moderator announced that the audience would then have the pleasure of listening to an account of the strange religion of the strange people called the Mormons, from the lips of the Rev. Dr. McMillan, of Utah.

### DR. M'MILLAN

spoke of the customs of this people. He said that, in order to understand the case, it would be necessary to first get at the principles of the religion. Every Mormon esteemed it desirable to become a god, and go and create worlds, the same as the Almighty. Joseph Smith was a god now, and Brigham Young would soon become one. There were several ways of obtaining salvation, according to the conditions of the Mormon faith. First, by being a Mormon; second, abject slavery to the priesthood; third, by being exalted from the second degree of probation. Another way of being saved was by having some living person baptized for one who was dead, and still another way was by blood atonement. And thus these ignorant, benighted people were imposed upon. The women were possessed with the idea that they could not be saved unless they married some man, and the older the man, the better the chance of the woman. Consequently it was constantly observed that a young girl preferred to marry an old man rather than a young man, thus sacrificing their own personal feelings and heart's desires for their superstitious faith. The schools were all kept by some poor, miserable cast-off woman (the Mormons never used the term "wife"), and she only taught such children as the people were minded to send, to eke out a miserable existence. The women were all compelled to support themselves. They wanted five schools in a certain valley in Utah, and about forty female teachers.

The Moderator next introduced

### THE REV. MR. ROBERTS,

and he proceeded to give a history, geographical and religious, of the Territory of New Mexico, where he hailed from. He spoke of a certain Catholic Bishop who had been the pioneer of the Gospel in that outlandish country. Martinez had done his work, but he had not done the whole of it, and had fallen into the old errors of that denomination. A small band of Protestants there had prayed earnestly for an Episcopal Church. Now he was forced to go forty miles once a month, and eighty miles once in two months, and he could not teach school all the time. He wanted a lady teacher,—one who could govern a school, could teach



accomplishments. The better  
in see or converse with their daughter unless  
the parents were around, and consequently there  
was no social religion there. In a small valley, ten  
miles long and fifteen miles wide, there was a  
large settlement of people, and they were all  
clamorous for teachers. It was extremely difficult  
to get good teachers there, especially women.

THE REV. SHELDON JACKSON  
was called upon for further particulars concerning  
the work on the frontier. He spoke of the vast-  
ness of the territory yet to be occupied in the Far  
West,—enought to make thirty-eight more States  
as large as the thirty-eight States which we now  
had. Here in Chicago we were but about half way  
across the continent, yet once, and not long ago  
either, Chicago was in the Far West. In that far-  
away place woman was occupying a position of  
degradation, brought upon her by the gratification  
of lust and Popish slavery. Women were walking  
in darkness, and their lives were a burden to them.  
The Mormon woman was crying to her sex in  
the East,—not for vengeance, but for help.  
He called upon the mothers present to look upon  
their young daughters, 16, 18, and 20 years of age,  
and think how they would like to see them grow-  
ing up with such a fate before them. There in  
that human corral were herded 9,000 women—  
women with no more conception of God than the  
cats and dogs in their midst. No schools, no re-  
finement, no comforts, no God—but all darkness.  
One might ride into the very midst of this degrada-  
tion in a Pullman palace-car. He had seen sev-  
eral loads of hay drawn into the city, and it was  
all carried off upon the shoulders of women. There  
were a few Christian women in that country  
as missionaries, who were under the  
Presbyterian Church, and they were calling for the  
Gospel. He narrated the story of a little boy which  
he found in one of the villages of the Aztec Indians  
of New Mexico and Arizona, who was only 7 years  
old. He asked the little fellow what he was doing  
there, and the reply was that he had been sent  
there by his father to learn the language, that he  
might come back to preach to them. He asked one  
of the rulers of the village what the boy was doing  
there, the sole representative of the white race in  
that place, and he received the same answer. In  
conclusion, the speaker thanked Mrs. Humphrey,  
who spoke Thursday, for the information  
she had furnished regarding the work in  
her portion of the country. He had prayed earn-

estly for more women workers in the Far West,  
and in answer he had received letters from women  
in the East, saying, "Take me; take me, such as  
I am."

THE REV. H. STRATTON,  
a missionary from Columbia, Ore., spoke of his  
experience among the Indians in New Mexico,  
and his hospitable reception by them, called to his  
mind by the remarks of Dr. Hill. He exhorted  
the ladies to look out for their own sons in that  
distant country, who were becoming veritable  
heathens. The white heathens were worse than  
the Mongolian or any other kind. These  
needed all the religion that could be  
sent to them. Still, there were other  
heathen who needed caring for. When he went to  
Eastern Oregon, a territory rich in mineral wealth,  
and into which was pouring thousands of people,  
there was not one Presbyterian minister in all that  
land. He had asked for twelve teachers for this  
district, but was told by Dr. Kendall that not more  
than six could be furnished. With this encourage-  
ment the speaker said his heart went to his mouth  
for joy.

Dr. Kendall said he wanted to hear from a man  
who used to shoot pigeons from his barn-roof  
when he was a boy.

THE REV. JOHN RAY,  
of Washington Territory. This speaker said he  
hailed from the extreme northwestern portion of  
our country, away up near Alaska. Up there he  
felt as if the Christian Church had gotten its arms  
clasped about the whole of our land; there were  
no more lands to enter in that direction. He gave  
an interesting description of a trip taken across  
this Territory by himself and party, of the many  
scenes which he saw, the manners, customs, etc.,  
of the people. The speaker had captured a young  
Indian in his travels, and he asked him  
how he liked a number of towns

through which he had passed, and among others,  
how he liked Victoria, a small place near Van-  
couver's Island. "Oh," said the hopeful convert,  
"We like um very well; one or two churches, one  
or two ministers, and plenty of devil."

The Rev. W. C. Rommel, of Montana Territory,  
was next announced, who related a number of  
incidents similar in character to those before nar-  
rated. Out where he resided Sunday was the great  
business day of the week. In some of those places  
the gamblers were the principal people of the city.  
They sat down on the streets armed  
with deringers, and with bowie-knives  
in their pockets. Where the speaker was  
brought up, in New York State, a minister was  
looked upon at least with respect, but out there  
the people looked upon a stranger with a certain  
degree of respect until they found out that he was  
a preacher, and then they set him down for a fool.  
In one town that he went into the "principal  
men" or gamblers commenced pulling up stakes  
to leave the place because the preachers were com-  
ing in. "And," said the speaker, "where do  
you think they went to? They came to Chicago."

At the close of Mr. Rommel's remarks, the dox-  
ology was sung, a benediction was pronounced,  
and the Assembly dispersed.

ance to indulge in a few waltzes.

#### WOMAN'S WORK FOR WOMEN.

The series of missionary-meetings held during  
the week under the auspices of the Presbyterian  
Assembly and the ladies will culminate this after-  
noon at half-past 2 o'clock at Hershey Hall in a  
grand rally of the ladies in behalf of woman's  
work for women in this country. The subject is  
one concerning which Christian women have had  
but little information in the past. It is one that  
deeply concerns them, and will doubtless call out  
a large and enthusiastic attendance. The Rev. D.  
J. McMillan will speak of the condition of women  
in the zenanas and harems of Utah, and the Rev.  
Joseph M. Roberts of woman in New Mexico. The  
Rev. Sheldon Jackson, D. D., will also address  
the meeting. He has just returned from a long  
missionary tour among the ancient Aztecs and  
30,000 idolators of New Mexico and Arizona, and  
will exhibit some of the idols they worship, and  
speak of the condition of women under heathenism  
in this country.

#### REV. MR. ROBERTS,

of New Mexico, wished to say that he did not repre-  
sent much righteousness, but thought he did repre-  
sent more sin and iniquity than any member of the  
assembly. The people in New Mexico live on re-  
ligion. They are ground down under the feet of the  
priesthood, and in consequence are buried in igno-  
rance. When asked about the language of their  
prayers, which are in Spanish, the answer is "Queen  
Sabo" (don't know). Their intelligence is so limited  
that they are obliged to ask their wives when and for  
whom they shall vote. In New Mexico there are  
schools for women, and the Catholic catechism is  
there taught them, in which there is nothing but  
church history and condemnation of Protestantism.  
The girls educated in this way become mothers, and  
they govern and direct their children. No Protestant  
missionary can approach the women or children, be-  
cause they are commanded by the priests to have  
nothing to do with Protestant teachers. Notwith-  
standing this, a Protestant lady teacher can get the  
children into the schools, although it must be con-  
cealed from the priests. In the face of all these  
difficulties efforts are made to teach the children,  
though at the expense of the enmity of the priests,  
and the speaker would ask for a lady teacher for one  
of the New Mexican villages.

At this point the speaker was asked to desist, in  
order that the assembly might adjourn.

#### ADJOURNMENT

#### THE ZUNI.

During this sessions of the recent Gen-  
eral Assembly, many most interesting  
facts were presented concerning the peo-  
ple who inhabit some of our western ter-  
ritories, and strong appeals were made  
for help, especially from the women of  
our Church in behalf of their own sex.



...faintest poss...  
...the intellig...  
...bly must d...  
...of the globe.

America...  
...Presbyterian Church in the west-  
While...  
...part of New Mexico, among the Zuni,  
off wi...  
...Pueblo 200 miles west from Santa Fe.  
thy...  
...any striking facts were given at a recent  
be w...  
...eting of our Ministerial Associations,  
gatic...  
Dr. Palmer, a missionary from that  
homa...  
...gion. This village seems to have been  
about...  
...pre-historic times, perhaps from the time  
sust...  
...of the dispersion just subsequent to the  
give...  
flood. It is one of the nineteen remain-  
not...  
ing Pueblos which escaped destruction  
when the country was overrun by the  
the...  
Spaniards in 1520. The Spaniards made  
by...  
vigorous efforts to destroy them, having  
Pre...  
failed to convert them to Romanism.

be l...  
A Pueblo is a community living together  
mos...  
under one roof—a huge human beehive,  
dati...  
representing outside, the appearance of a  
in...  
solid wall. It is built around a square, in  
cer...  
terraces, one story upon another.

This Zuni Pueblo has a population of  
will...  
1,300 souls, all in this one *building* we  
ing...  
would call it. The people live by the  
cultivation of the soil, and raising sheep  
Dur...  
and goats. They are sun-worshippers.

son, u...  
There seems to be good reason for believ-  
ri...  
secretaries that they are the ancient Aztecs. But  
udies of...  
cannot here give even an outline of  
nan's...  
we information conveyed by Dr. Palmer.  
ruits...  
ole has with him some images and articles  
be sent...  
f their manufacture which help us to  
Jackson...  
understand their character and habits. He  
missiona...  
in the States seeking means to erect  
this...  
invasion premises, which cannot be pro-  
ne...  
thoded by the Home or Foreign Mission  
throughboard. These heathens are our own  
country...  
ighbors, St. Louis being the nearest  
hip...  
anarge city.

om an...  
As Dr. Palmer will return through our  
orers...  
sity sometime in August, can there not be  
ie Chu...  
mass meeting gathered in some of our  
ie begi...  
nurches some Sabbath night, under the  
id mor...  
uspices of the Woman's Presbyterian  
board of Missions? He is an intelligent  
m and...  
a good talker and would greatly  
East...  
our people, and give a stimulus

The Woman's...  
Hershey Hall...  
this means gain an enthusiasm in  
half-past 2 o'clock which will call out their powers  
The Rev. Dr...  
sympathy of others, and perhaps  
board of Home M...  
Prayer was offe...  
such an interest that this society  
"Coronation" was...  
oversight of the Board of

Home Missions will be able to take charge  
of this special Mission and raise the sup-  
port of this Missionary family.

Down in New Mexico are eighteen villages  
of the Pueblo Indians, supposed by many to  
be a remnant of the ancient Aztec nation.  
At Laguna, one of these villages, a mission  
was established on the 26th of March, by  
Revs. Dr. Sheldon Jackson, G. G. Smith, J.  
Menaul, and Elder B. M. Thomas. Rev.  
John Menaul takes charge of the mission.  
The Pueblos received him very warmly, at  
a council on the following Monday. Suit-  
able land was set apart for the mission prem-  
ises, and arrangements made for excavating  
an irrigating ditch by which the land can  
be watered.

### MEDICAL MISSIONARIES.

There is a call for four married Chris-  
tian physicians with small families to take  
charge of mission schools in New Mexico  
and elsewhere. Send references to Rev.  
Sheldon Jackson, Denver, Colorado, who  
will furnish further particulars. Or, if  
more convenient, applicants can have a  
personal interview with Rev. H. Kendall,  
D. D., 23 Centre street, New York City.

Rev. Mr. Curtis reports a pleasant  
trip to Ft. Bayard, Santa Rita, Mim-  
bres and Georgetown, and makes  
grateful mention of the kindness and  
hospitality of Messrs. Miller & Knox,  
Hayes, Lucas, Fresh, Casey & Mc-  
Gregor and Meredith, who extended  
to him a cordial welcome and a share  
of home comforts. Preaching serv-  
ices were held in the evening at George-  
town. Both the attendance and at-  
tention were good and speak well for  
that enterprising and wide-awake  
camp. Mr. Curtis expects to preach  
at Georgetown once a month, and  
hopes also to give the Gila folks a ser-  
mon now and then.

At present services are held at Pinos  
Altos and Lone Mountain once a  
month and at Fort Bayard twice a  
month, on Sabbath morning; and at  
Silver City each Sabbath evening.

We are authorized to extend a cordi-  
al invitation to all to attend the

services...  
teach school all the time. He wanted a lady teach-  
er,—one who could govern a school, could teach

*S. Sheldon Jackson*

ANNUAL REPORT  
OF THE  
LADIES'  
MISSION SCHOOL  
ASSOCIATION.



1878.





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"The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose."—ISAIAH XXXV, 1.

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## SEVENTH ANNUAL REPORT

OF THE

# LADIES' UNION MISSION SCHOOL



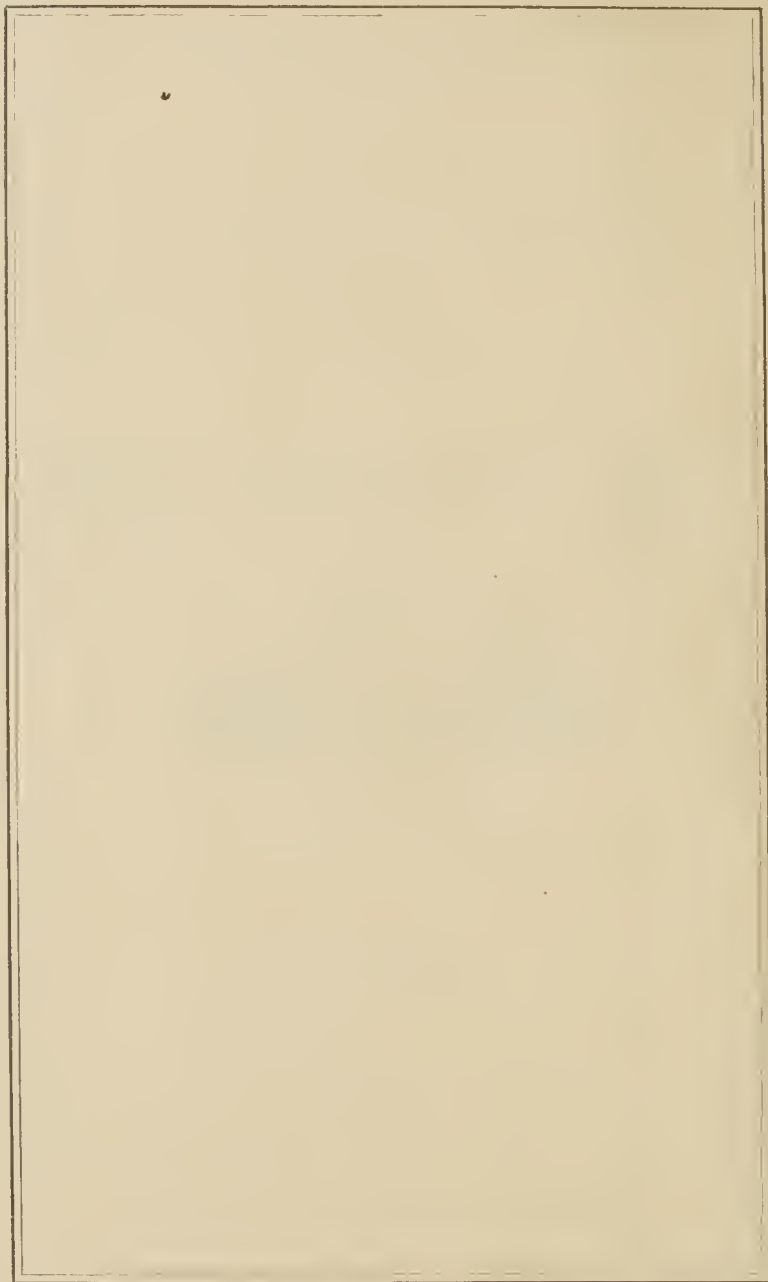
ASSOCIATION.

1878.

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PUBLISHED FOR THE SOCIETY.

1879.





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## CONSTITUTION.

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ARTICLE 1. This society shall be called the Ladies Union Mission School Association.

ART. 2. The object of this Association shall be to aid in promoting Christian knowledge in destitute places in our own country, and to co-operate in this work with the chaplains and officers of the U. S. Army and Navy stationed on our frontier; to assist missionaries already established, to help mission schools, and to engage in any other pioneer work.

ART. 3. The payment of \$50 shall constitute a Life Director; \$10 a Life Member, and any person may become a member by the payment of one dollar *annually* for three consecutive years; a contribution of \$25 for two consecutive years shall constitute a Life Director.

ART. 4. The officers of this Association shall consist of a President, one or more Vice-Presidents, a Secretary and a Treasurer, to be chosen annually by the members from their

own number. Any matters requiring consideration shall be decided by a meeting of the members and a vote of those present.

ART. 5. Five members of the society present shall constitute a quorum.

ART. 6. This society shall hold a Quarterly Meeting on such day of the month as may be appointed; an Annual Meeting the second Wednesday of January, and occasional meetings may be called by the President as business may require.

ART. 7 The President shall preside at all the meetings of the Society, or in case of her absence, one of the Vice-Presidents shall take her place. In case they are all absent, a President shall be appointed pro tem.

The Secretary shall keep the minutes of the meeting, conduct the correspondence of the Association, notify meetings and present the Annual Report.

The Treasurer shall receive all the moneys of the Association, record the names of the subscribers, shall send the sums designated to their destination, and have official charge of all financial papers. She shall also make an annual report of all the moneys received and disbursed.



## *SECRETARY'S REPORT.*

### REPORT OF THE LADIES' UNION MISSION SCHOOL ASSOCIATION FOR THE YEAR 1878.

In looking back over the work of our Society during the past year, we find that it has been almost entirely confined to the Army Posts. For the last two years all our contributions, except those specially designated for Army work, have been sent to the Mission at Laguna, New Mexico, where we had aided in establishing a most interesting mission to the Indians under the care of the Rev. John Menaul and Mrs. Menaul. Mrs. Menaul, (then Miss Gaston) was associated with us in Mission work at Santa Fe, New Mexico, several years ago. She subsequently married Rev. John Menaul, and undertook with him a mission to the Navajoe Indians. That mission, being for a time interrupted, Dr. and Mrs. Menaul accepted an appointment as Missionaries to the Pueblo Indians at Laguna, New Mexico; a full account of this interesting mission was given in our Report two years ago. It was inaugurated in the month of March 1876, and from that time until the close of the present year we have made large contributions from our rather limited funds to sustain the good missionary and his wife in their field of labors. Success has crowned their self-deny-

ing efforts to give the light of life to those who were asking for a pure and simple faith. A school was opened in September 1876, which has been continued with very little intermission. Sabbath services have been well attended, and in September of the past year, a church of seven members was organized, five of whom are Indians. "These are the first fruits of the Pueblo Indians in New Mexico, (writes Dr. Menaul) and for them we ask your sincere prayers and sympathy. The missionary to these Indians has all the opposition of heathenism in most of its forms to encounter, but he is paying a debt of duty and gratitude to the aborigines of our country, and obeying the Divine command, to preach the gospel to every creature, and he will secure the reward of his labor, if he faint not." We continued our contributions towards the support of the Laguna Mission three years, and in that time expended over twelve hundred dollars to establish it. Our labor was not in vain. The Mission was fully adopted by the Presbyterian church, and our Society has been released from further responsibility respecting the salary of the Missionaries and Teachers. At our last meeting in October, we reported that the Laguna Mission had been placed under the charge of the "Ladies Board of Missions" of the Presbyterian church. The presiding officer of that Board having communicated the offer of the committee to assume the entire charge of sustaining the missionaries in

that most interesting field which we had helped to prepare for other laborers, we are now free from any further claim for the support of the Laguna Mission, and are at liberty to consider any appeals for help which may come to us, which we will do, so far as our funds will admit. This accords with the nature of our Society, which is *Pioneer* in its character, seeking to establish schools in the destitute parts of our country, which, as they grow in strength, either become self-supporting or are taken under the fostering care of some stronger society.

We have also helped to foster a Mission at Ft. Wrangel, Alaska, where with the aid of a sister association, we sent a fine organ, in November, which was gratefully received by Mrs. McFarland with whom we have been for many years co-workers. Through the efforts of a member of our society, the organ was sent the whole way to Alaska free of charge. Thus we are encouraged in our work by the good-will of those who in various ways lend us a helping hand. We would here acknowledge our obligation to the Pacific Mail Steamship Company for frequent courtesies and much generosity in forwarding boxes to our mission stations; and we are also greatly indebted for the success which has attended our labours to the kind aid extended to us by Mason & Hamlin, organ manufacturers, and to the publishers of Christian books.

A school for the Freedmen, in Virginia, taught by one of the graduates of the Normal



School at Hampton, has also received substantial aid from our society. We were enabled greatly to encourage this young teacher in her arduous work, by sending her books and school apparatus, and thus lending a helping hand to one who needed encouragement. Her letter of thanks was very touching and overpaid all the labor of preparing the box which was sent to her. Thus we have been sustained by the generous contributions of our subscribers in this branch of our work, and what we have tried to do for the Military Posts on our frontier has been no less interesting and successful.

A christian lady, inspired by the response made to her efforts and those of her associates in mission work, compares the tidings which come from the various mission stations to the signal fires which communicated to the Greeks in their own rock-bound Isle the glad news of the close of the Trojan war. The classic allusion suggests the thought of the altar fires which have been kindled in many a rocky fortress in the solitary places of our beloved land. On the mountains of New Mexico, Colorado, Montana, Oregon and Idaho, gleam the bright signals of the advance of the Prince of Peace, and as we follow our messengers from post to post and are made to feel what joy they bring to many a lonely heart. "How beautiful upon the mountains seem to us the feet of him who bringeth good tidings."

From Fort Brown, Fort Clark and Fort El-

liott in Texas, from Fort Sill in the Indian Territory, Fort Keogh, in Montana, Fort Randall, Dakotah, and Camp McDermitt, Nevada, from Fort Monroe, Virginia, Fort McHenry, Maryland, and the isolated Posts in Arizona, there have come to us messages which show that the help we give is needed and appreciated by the men and women who live in places of danger, the outposts of our country and who suffer privations in the discharge of the difficult duty of which we at home know nothing. The wife of an officer at Fort Brown, Texas, writes under date, Dec. 28th, 1878.

FORT BROWN, Texas, Dec. 28, 1878.

Those members of our society who have been engaged in Christian work at military posts may be interested in hearing some particulars of the work that has been attempted at this point.

During the summer, through the kindness of Mr. C. T. Rowe we received from the American Bible Society a grant of 50 Bibles and 100 Testaments, which were forwarded to us through the Ladies' Union Mission School Association. Most of these Bibles and Testaments have been distributed as occasion offered, or upon the personal application of the soldiers. To some of these it was a new book, received with curiosity and interest, and we trust read with deeper feelings. We found upon inquiry, that there are 58 soldiers' children at this post, including the infants, and about a

dozen children of officers. Most of these children were without instruction. Soon after my arrival here in April, we began a Sunday school for the children in the court martial room belonging to the post, which has been kept up regularly, the attendance varying from 35 to 40. Last Sunday the attendance was 48. Besides the children from the post, about fifteen colored children of various ages, from 5 to 15 years old, from the neighboring town, have attended with great regularity, and occasionally two or three Mexicans.

On Saturday afternoons we have had a sewing school for the little girls, which has been attended very regularly, and already with marked result in the children's improved sewing.

During the summer we have had a service of song for the soldiers, every Sunday evening, which has been very well attended. We have met together for an hour, and sung the Hymns and Sacred Songs from the Moody and Sankey collections. Owing to the kindness of Rev. Mr. Graybill, and Rev. Mr. Hall, missionaries at Matamoras, Mexico, this service has now been changed into evening church, these gentlemen preaching for us on alternate Sunday evenings. The attendance is steadily increasing: last Sunday, the large room was completely filled. At this service as well as at Sunday school, we have found the organ, which was sent here three years ago by your society, of the greatest possible assistance, in-



deed we could not have carried on our work without it. A few weeks ago we circulated a subscription paper among the officers of the post, and collected \$54, in \$2 subscriptions, to purchase materials for a Christmas tree. We sent on the money to a member of your society in the East, who expended it for us and the goods arrived in abundant time.

e We had our celebration in one of the soldier's barrack rooms, which was beautifully decorated by the soldiers with bunting, guidons and battle flags. As we were far from the region of pine and hemlock, we selected for our Christmas tree, one of dark green foliage, and which was festooned with glossy leaved pines. This was erected in the middle of the room, the trunk surrounded by a fenced "garden" in the German fashion. Seats were arranged in the square around the tree, opened at the corners, for the children, and behind them were seats for the parents and spectators. At the further end, the band of the 20th Infantry was stationed. This added greatly to the brilliancy of the affair. The music at intervals was inspiring. The tree was covered with handsome cornucopias, dolls, books, trumpets, and various toys and brilliant ornaments, and golden oranges lighted up the dark green foliage. Every child on the reservation was invited, and shared equally in the Christmas gifts, and all went home happy, many with bare heads, their hats being employed to carry their presents.

I cannot close this report without mentioning a very interesting incident which was related to me by one of the Presbyterian missionaries at Matamoras, Mexico :

During the Mexican war, two young officers of our army took with them into Mexico a number of Spanish Bibles and Testaments, which they distributed through the country. One of them fell into the hands of a poor Mexican woman, who read it with avidity, but it was taken from her. When these officers came again to Mexico, she sought them out and got another Testament from them, which she kept hid in a hollow tree and read secretly. Finally her husband and her mother died, and she was left alone with her children. She then brought out her Bible from its place of concealment. The word was a lamp unto her feet ; and when the first missionary came to Matamoras, this woman came to him and applied for admission into the Protestant church. She was examined through an interpreter and was received on profession of her faith. When the present missionary of the Presbyterian Church came to Matamoras, he inquired for some one who could assist him in acquiring the Spanish language, and was directed to a son of this woman. The missionary studied the Spanish Testament daily with him, explaining it to his young teacher as far as his knowledge of the language admitted. By the time he had acquired the language, the young Mexican was anxious to profess his faith in

Christ, and has dedicated himself to the ministry, for which he is now preparing. He collected the first audience for the missionary when he was ready to preach; and the good missionary told me that he would have been at a loss what to do if it had not been for the son of this woman who was brought to the knowledge of the true faith through the instrumentality of a Bible presented by that young officer. Should not this encourage us in our work in and through the army, and make us resolve "to sow beside all waters?"

A correspondent at Fort McHenry, Md., writes: "But for your efforts our little labors among the soldiers' children at Ft. McHenry would have been cold and barren indeed. As it is, the organ sent to us proves a constant source of pleasure and instruction. Mainly through the influence of music our small Sunday school has become a quiet and orderly as well as an attractive place. The children attend now with regularity and there is an evident improvement amongst them, which is very encouraging. A year or more ago few of them had even heard the Saviour's name."

The wife of the surgeon at Fort Keogh, Montana, after giving an account of the destruction of all her household goods, by an unfortunate fire, says: "As soon after my arrival as I could, I agitated the sewing school question here, with little success at first, I must confess; but in October we first com-

menced, myself being the only teacher, except the regular school teacher, who kindly volunteered in addition to her other duties to assist in the sewing school. Since then the interest of the other ladies has been engaged, and two of them teach regularly. There is a great deal needed here. We have no organ and if we could get one from you we would raise enough money to repay you all, or nearly all the cost. I have started the sewing school with sewing material furnished by myself and a few others. Books for the Sunday school library would be most welcome, and I would beg especially for singing books for the Sunday school. The Post being so isolated, it is very hard to obtain supplies."

Perhaps these extracts from our correspondence will sufficiently illustrate the work we are aiming to do at our Military Posts. There are but few chaplains in the army, not more than thirty for nearly 250 garrisons. Many of the chaplains are disabled for service, and the religious instruction and Sabbath services at the Military Posts are mainly dependent on *voluntary* efforts. To encourage Christians to active labors when there is no minister of the gospel to take the lead, and to aid such efforts by gifts of needed books, Bibles, Testaments, Sunday school libraries, and children's books, and also by sending an organ, when requested to do so, and a box for the sewing school with material for work and all the appurtenances which can be so easily obtained among us,



we give material aid, which is an incentive to further exertion. During the past year, (1878) we have sent organs to Fort Clark, Texas, Fort McDowell, Arizona, Fort Wrangel, Alaska, and have also presented organs to the U. S. School Ships "Saratoga" and "Minnesota." Through the kindness of the American Bible Society, we have been enabled to send boxes of Bibles and Testaments for the use of the soldiers at several Military Posts. We have supplied books and sewing material for industrial schools, undertaken by ladies in the garrisons where such efforts were greatly needed.

We have abundant material for extending our report to a length which might become wearisome to our readers, and will only add our thanks to all who have so generously contributed to sustain our society.

SARAH R. TOWNSEND,  
Cor. Sec'y

### OUR MEMORIAL FUND.

A former Report gives a full account of the founding of a permanent fund of two thousand dollars, the interest of which should be expended annually in standard Christian books, to be presented to the graduates of the U. S. Naval and Military Academies. This fund is committed to the care of the Seamen's Friend Society and the American Tract Society, the former undertaking the annual presentation to the U. S. Naval Academy, and the latter, sup

plying the books every year for the graduates of the Military Academy. In the month of May 1878, the presentation was made at Annapolis by the Secretary of the Seamen's Friend Society. The "Life of Admiral Foote," the Christian officer, was given to the cadets of the Navy, and three distinct works were selected for distribution among the forty-eight graduates of the U. S. Military Academy at West Point ; of these there were eighteen copies of the Illustrated Bible Dictionary, twenty copies of Pilgrims' Progress and ten copies of a new work, entitled, "God's Word Man's Light and Guide." Rev. Dr Forsyth, chaplain at West Point writes: "The books have been distributed among the members of the first class. I am charged by them to express to the Ladies who originated this good work, their hearty thanks."

### CHRISTMAS CHEER FOR THE ARMY.

We do not forget our soldiers at Christmas when the thoughts gather around the old hearthstone, and the exile from home longs to hear some kind voice saying to him, "A Merry Christmas." Christmas cards with a cheerful greeting, and a word from Him who proclaimed "Peace on earth and good will to men," are provided for the defenders of our country and their children. The Christmas tree is supplied with candles and whatever can be remitted through the mails, to give it beau-

ty and attraction, and we try to swell the glad song, which is echoed and re-echoed in our own homes, until the strains reach over the plains and resound in the distant mountains. Who will help us with our Christmas gifts? A very small sum will purchase a packet of Christmas cards. We invite all who feel an interest in our work to contribute, whatever it may be in their hand to do, from ten cents to ten dollars, that many hearts at the coming Christmas may be made glad.

We acknowledge with gratitude to God, and to our deceased friend and co-worker, Mrs. Margaret T. Abbe, her bequest to our association of three thousand dollars, the interest of which sum will be annually expended in promoting the objects of the society.

## ***TREASURER'S REPORT.***

### RECEIPTS.

Balance on hand,.....	\$38 61
Mrs. Frederick Townsend,.....	25 00
Mrs. A. Van Santvoord,.....	30 00
Mrs. E. T. T. Martin,.....	25 00
Mrs. J. T. Cooper,.....	20 00
Mrs. George Fox,.....	24 20
Misses Sumner,.....	20 00
Mrs. Robert Townsend,.....	15 00
Mrs. C. B. Lansing,.....	10 00
Mrs. M. E. Viele,.....	10 00
Mrs. Howard Townsend,.....	10 00
Mrs. David I. Boyd,.....	10 00
Mrs. C. P. Williams,.....	10 00
Mrs. Joel Reed,.....	10 00
Mrs. Bradley Martin,.....	10 00
Mrs. Urania E. Nott,.....	10 00
Mrs. A. D. Miller,.....	5 00
Mrs. S. V. Burton,.....	5 00
Mrs. Mary H. Thomas.....	5 00
Mrs. Bancroft,.....	5 00
Mrs. E. S. Martin,.....	1 00
Mrs. I. F. Swift,.....	1 00
Interest on deposit,.....	47
Total,.....	<u>\$300 28</u>

### DISBURSEMENTS.

For the Laguna Mission, New Mexico,.....	\$100 00
Hymn Books for Fort Elliott, Texas,.....	3 39
Salary of Dr. Menaul, Laguna,.....	50 00
Organ for U. S Ship Saratoga,.....	45 00
Organ for Fort Wrangel. Alaska,.....	25 00
Christmas Cards for Military Posts,.....	10 00



# *TREASURER'S REPORT.*

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Printing Reports and Envelopes,.....	11 75
Printing Circulars,.....	1 50
Postage on Books sent to Military Posts,.....	3 00
Postage on newspapers, letters and reports,.....	5 35
Books for Military Posts and freight.....	8 00
Balance on hand,.....	37 29

Total,..... \$300 28

## ADDITIONAL RECEIPTS TO JAN. 1879, CARRIED OVER.

Mr. E. Irvine, Phoenix, Arizonia, .....	\$15 00
Mrs. Ernst, St. Louis, Mo....	5 00
Mrs. S. B. Howe, Fort McHenry, Md.....	2 00
Mrs. Jefferson, Key West, Fla.....	2 00
Mrs. Wm. B Rochester, Newport, Ky.....	2 00

\$26 00

Subscriptions and donations may be sent to the Treasurer,

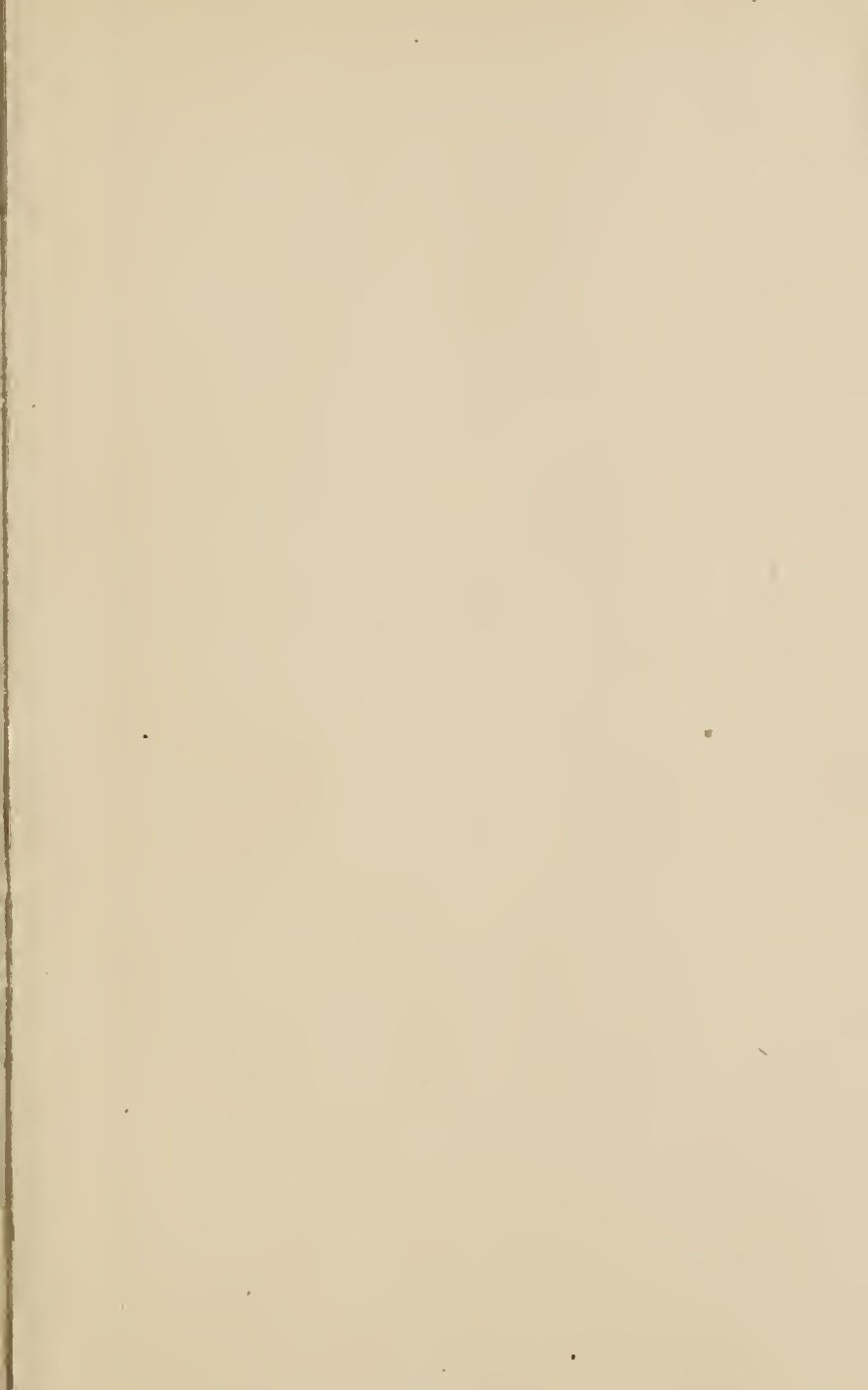
MRS. C. P. WILLIAMS,

284 State Street, Albany.

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FORM OF A BEQUEST.

*I give and bequeath to the Ladies' Union  
Mission School Association, incorporated in the  
city of Albany, 1872, the sum of                      to be  
applied to the purposes of said Society.*







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SABATH SCHOOL — Last Sunday, as per request, the children of Silver City, and many of the parents assembled at Cassidy's Hall for the purpose of organizing a Sunday School. Our fellow townsman, Dr. Stahl, was elected Superintendent and Mr. J. R. Nichols chosen as Secretary and Treasurer. Classes were formed and teachers appointed. There was quite an attendance of the young folks, and we hope the interest manifested will not be allowed to flag, but that this great means of working good among the little ones will be made a permanent institution. The School will be held in Cassidy's Hall, at 3 o'clock every Sunday. **Silver City N.M.**

THE SUNDAY SCHOOL — At Cassidy's Hall last Sabbath was quite successful and the minister and those engaged in starting it feel considerably encouraged. There were five classes organized, with twenty eight scholars in all. The Bible class, under the care of Mr. C. K. Anderson, is composed of four scholars; class number two, Dr. Chenneworth teacher, seven scholars; number three, Mrs. Stahl, four; number four, Mrs. Hudson, seven; and number five Mrs. Hurlbert, six scholars. A collection was taken up for the purpose of buying books and subscribing for Sunday School papers. Parents are urged to bring their children and take an interest in the school which will be held each Sunday at 3 o'clock.

#### THE CHILDREN'S CHRISTMAS TREE AND NEW YEAR'S FESTIVAL.

Took place on Thursday evening. The City Hall was crowded with a large and appreciative audience and all seemed to enjoy themselves most heartily.

The first part of the exercises consisted of singing Sabbath School songs and speaking by the children. The applause which each performance elicited was well deserved. The speakers were as follows: Louis Abraham, Carrie Bertchy, Alice Dyer, James Davis, Joseph Antrim, Tommy Rose, Gideon Truesdell, Lillie Lefer

Cordy Bennett, Chauncey Truesdell, Mary Davis, Danny Rose, Richard Justice, Albi Bertchy, Roscoe Ginn and Albert Stevens.

As the programme was somewhat lengthy, only a portion of the members of the school took part in the speaking. The whole school next gave in concert an excellent recitation which related chiefly to the birth and life of Christ. Some of the answers were sung instead of being recited and afforded a pleasing variety in the mode of question and answer.

The next in order was the Christmas Tree, which was as finely decorated and as handsome as any tree of the kind we ever saw.

The tree itself was a very pretty one and well selected. The gifts which adorned it, consisting of books, bags of candy, nuts and raisins, useful articles such as scarfs, gloves, handkerchiefs and other garments, beautiful dolls, festoons of pop-corn, cornucopias, &c., &c., were all very nice and very tastefully arranged. The whole appearance was such as to reflect great credit upon the committee who had it in charge.

The distribution of the gifts was preceded by a short speech by Rev. Mr. Turtis, in which he impersonated the Christmas Tree and told how it had grown up from a little tree to its present capacity, and hoped ere long to be a large tree, like the rest of the trees. This expectation had been disappointed by its being cut down and brought to Silver City; but when it saw how glad all the children were and realized that it helped contribute to this enjoyment it was not sorry to be cut down and to die. And the good Savior whose birth is celebrated on Christmas day, stands just like the Christmas Tree and holds out his gifts to us and tells everyone, children and all, to come and take what they need.

Gifts were distributed and the children, who made the children very happy, who made the children very happy, he handed them the presents accompanied each with a kind and appropriate word. It was pleasant to see the bright eyes and happy faces of the children as they received the tokens of the love of parents, teachers and friends. The latter must have been very happy indeed as they experienced the truth of the saying, "It is more blessed to give than to receive."

After Col. Bennett had finished his pleasant task, Mrs. J. Collins sang very beautifully, "Rock Me to Sleep Mother" with guitar accompaniment and was greeted with well deserved applause. The audience called loudly for Mr. E. Stine, whose musical powers are well known in our community. Mr. Stine kindly responded and sang a German and an English song with excellent effect. Some Quartett and other music followed.

Then came the once supposed mythical Santa Claus with his long white beard and huge proportions of body and largeness of heart, distributing oranges, bags of candy, toys &c. to the children. Just where he came from and where he went to are a mystery — but we know Santa Claus was there for we saw him.

The refreshments, so kindly and bountifully provided by the ladies, were next handed around to the entire audience and the sentiment seemed decidedly to be, that our ladies know how to get up good cake, pies, sandwiches and sweet meats. In fact, we owe most the pleasure of the entertainment to the efforts of the ladies. Mrs. L. D. Miller, Mrs. Hudson, Mrs. Kinnier and Mrs. Davis as soliciting and purchasing committee, Mrs. Black, Miss Noyce and Mr. Dyer as committee on program, Mrs. Dyer, Mrs. Kinnier



Ramsdale, Mrs. Black, Mrs. 400  
son, Miss Noyce and others.  
committee on decoration—and  
decider ladies whose names we  
n cannot now recollect—performed  
nd the parts assigned them in the most  
creditable manner, and deserve the  
highest praise. Those of our cit-  
zens who contributed so liberally  
deserve a prominent mention and  
doubtless have the thanks of the  
committees and all the ladies, the  
children and the audience. Their  
substantial aid was the foundation  
and the necessary commencement  
of the whole affair.

Mr. Ward, in giving us, free of  
charge, the use of his commodious  
hall, contributed much to the en-  
joyment and comfort of all present.  
We learned in the course of the  
evening that he was made doubly  
happy by the kind act already  
mentioned and, by the addition  
to his family of a daughter. We  
cannot say that this latter gift  
was presented by the hand of  
Santa Claus. If it was, he must  
have had both hands full, for we  
have the authority of the happy  
father that it weighed twelve  
pounds. That was better even than  
to have one of the beautiful dolls  
that hung upon the tree. Speak-  
ing of dolls, we ought not to for-  
get to mention the fine taste dis-  
played in dressing them. Mrs. G.  
and G. J. Truesdell and Miss  
Wilber fully sustained the repu-  
tation of their millinery estab-  
lishments, and other ladies, who  
assisted them, gave evidence of  
the possession of the same accom-  
plishment.

Our friend, Mr. J. M. Wilson of  
the Gila, popped in for his share  
of thanks with a whole lot of  
pop corn.

A very pleasant feature of the  
evening was the gift of a purse of  
\$6.20 to Rev. Mr. Curtis. This  
amount was an impromptu offering  
and was raised during the evening  
among the audience. Mr. Curtis  
responded to the gift in a few  
words expressive of his thanks and  
gratitude.

The audience dispersed at 11  
o'clock, well pleased with the  
first Christmas Tree and Christmas  
Festival ever held in Silver City.

We hope that it will not be the  
last, but that many such enjoyable  
occasions will greet us with each  
return of the holidays.

## MOUND-BUILDERS OF AMERICA.

**Synopsis of a Lecture delivered by  
the Rev. C. C. Stratton at Independ-  
ence Hall on Tuesday evening, Jan.  
29, 1873, in aid of funds to support  
the Ladies' Free Library Associa-  
tion.**

The lecturer first described the remains of  
the three leading civilizations of the New  
World, the Mississippi Valley, Mexican and  
Peruvian.

Those embraced in the United States were  
generally confined to the tributaries of the  
Mississippi. They were most numerous in  
Ohio, but also distributed over West Virginia,  
Indiana, Illinois, Wisconsin, Kentucky, Ten-  
nessee and the Gulf States. The structure  
embraced huge mounds, fortified hills, encl-  
sures, graded ways, canals and others. Some  
were pyramidal, others circular, and other  
square. Some were patterned after animal  
and even men, and one represents a huge  
snake apparently swallowing an egg.

In Ohio, ten thousand mounds and fifteen  
hundred enclosures have been discovered.  
They are most numerous in that State. And  
as a rule, population centered then, where it  
centers now.

The antiquity of the ruins was indicated by  
their position, none being found in the lowest  
river terraces; by the age of trees growing  
above them, one of which, examined by Ly-  
ell, had eight hundred annual rings; and by  
the condition of the skeletons unearthed, in a  
state of extreme decay.

The builders observed the cardinal points  
in their structures, formed perfect circles and  
squares, worked the Lake Superior copper  
mines and made ornaments and implements of  
copper, silver, porphyry, obsidian and green-  
stone. Axes, adzes, chisels, graters, ornament-  
ed pottery and woven fabrics and even a teles-  
copic tube had been discovered. Their works  
indicate an organized, settled, agricultural  
people considerably advanced in population  
and the arts.

Their burial rites indicated a belief in im-  
mortality and many evidences existed of the  
prevalence of serpent, phallic and plant wor-  
ship.

Still more numerous and important re-  
mains were found in Mexico. There the  
builders used stone and their works were bet-  
ter preserved. Some of these structures far  
surpassed the largest of the pyramids of  
Egypt. Here were rock temples resembling  
those of India and Nubia. Many of the re-  
mains were pyramidal faced with huge stones,

admirably chiseled and skilfully laid. They  
overspread the entire country, but the most  
important are found in the southern part.  
Great cities many leagues in length  
breadth and rivaling the finest of the  
size and splendor once flourished there.  
Inhabitants used letters and kept  
made paper and had regular chroni-  
derstood geometry and astronomy,  
skilful painters, sculptors and architects.  
Cultivated the soil, produced fibro-  
and wrought their products into linen.  
In religion they worshipped the L  
bodies and serpent and phallic devices exist  
as religious symbols.

Most of the early books were destroyed by  
the Spanish invaders, but some have been  
preserved and a few translated. Their history  
is divided into four periods. In the first the  
country was occupied by savages. This period  
was terminated by the arrival of bearded  
white men from the East, who taught the na-  
tives to cook their food and cultivate the soil.  
These bearded white men were called Col-  
huas. The dominion of this race lasted long  
and formed the most flourishing period of  
Mexican history.

They were conquered by the Toltecs about  
a thousand years before our era, and these  
were succeeded by the Aztecs several hundred  
years before the Spanish invasion.

All that can be ascertained from the ruins  
themselves confirms this scheme of history.  
The ruins are of different ages, in different  
places, as well as in the same place. And  
the greatness of their antiquity is shown by  
the fact that they lie buried in an impenetra-  
ble forest and some of the most important  
were unknown to the natives on the arrival of  
Cortez.

In Peru the ruins resemble at many points  
those of Mexico. Some of them are pyramidal  
and many of them vast. Some of the  
wrought stone are thirty feet long by fifteen  
wide, and six feet thick. One structure is  
specially mentioned by travelers. The founda-  
tion is thirty-six hundred feet long and five  
hundred and sixty wide, and one hundred and  
fifty high. This is surmounted by another  
structure five by six hundred feet and one  
hundred and fifty feet high. The area cover-  
ed by the foundation is nearly four times that  
of the largest Egyptian pyramid.

But the greatest wonder of Peru is the road  
of the Incas. It is enclosed and embedded in  
solid masonry. Crosses, marshes and streams  
in its path, is longer than both the Pacific rail-  
roads, and required more engineering skill  
and means in its construction. Humboldt  
pronounces it equal to the finest Roman roads,  
and the early Spanish thought it would tax to  
the utmost the resources of the famous  
Charles V.

These Peruvians had an advanced agricul-  
ture, which involved the use of guano and  
a system of irrigation. They were skilful  
manufacturers and dyers, and their fabrics  
were the admiration of the Spaniards. They  
used gold, silver, copper, quicksilver, iron  
and lead, made pottery of elegant design and  
possessed such wealth that the Spaniards stole  
more than eight hundred millions of dollars  
from them during the first twenty-five years  
of their dominion.



They had chronicles and chronicles, a regular system of chronology and astronomy, they divided the year into twelve months, and fixed the time of the solstices and equinoxes. Their books say, that civilization was introduced by four brothers from beyond the sea, about twelve hundred years before Christ. These brothers founded a dynasty of sixty-four Kings, of which Manco Capac was one of the earliest. This period was succeeded by invasions from beyond the mountains, and confusion which was terminated by the Incas about four hundred years before the Spanish invasion. Their kings were called children of the sun, and this with other evidence indicates that their religion was similar to that of Mexico.

The connection of these three civilizations with each other and with previous inhabitants is sufficiently apparent. Those of Mexico and Peru, were distinctly stated to be from beyond the seas, and that these foreigners taught the natives the arts of civilized life. The close resemblance between them in architecture, social life, and religion, indicates a common origin. Either then the different localities were colonized by the same people, or all sprang from one stock on this continent. No valid objection can be made to the theory that both these causes were present. Indeed, the early Mexican books say that the Toltecs arrived in Mexico from Huehue Flaplan, a country north-east of Mexico, nearly a thousand years before Christ. That they had been expelled thence by the surrounding savages, united under a martial leader, after a struggle of thirteen years. A continuous line of mounds through Texas connects, the ruins of Mexico with those of Mississippi Valley. And these together with the marked resemblance between the pyramidal structures of the two countries and the similarity of the religions, show a common origin.

But whence came these mound builders and civilizers of this continent? The race which first rose to supremacy in the old world was the Hamitic. Of this family Cush settled in Southern Arabia, Mizraim in Egypt, and another son in Northern Africa. Hence sprang the Ethiopians, the Egyptians, the Phœnicians—the great commercial nations of the world. They understood “night sailing”—probably invented the mariner’s compass. Their ships traversed the Mediterranean sea and passed beyond the pillars of Hercules, crossed the Indian ocean and colonized India, and certainly circumnavigated Africa five hundred years before our era. They were everywhere cyclopean builders. Their first exploit was the Tower of Babel—a pyramid. The most important of later buildings were of the same pattern. Remains of their structures may be found in Egypt, Nubia, Southern Arabia, India and Java, and many of the Pacific islands as far east as the Sandwich group and Easter Island. They were worshipers of the heavenly bodies, and serpent and phallic symbols abound in their monuments in the old world. This race flourished from five to eighteen hundred years before our era. The style of its architecture, its religious worship, its scientific knowledge and commercial enterprise, all connect it with the mound builders of America.

That no inherent probability lies against this theory, is shown by the demonstrable fact that this country was known to the ancients and frequently referred to by Greek and Roman writers. It was known to the Chinese and Japanese under the name Fu Sang, as early as the fifth century. It was visited and colonized by the Malays very early in our era, or before it. And this once great race has left

traces of its language on almost all the islands of the Pacific as well as this continent. It is now generally accepted that the Atlantic was crossed by the Northerner in the ninth century, and by Welsh in the twelfth. If the Phœnicians did not cross it and visit this country two thousand years before that time, many allusions of Greek history have no meaning. The facts developed in this lecture, give no support to the theory of the evolution of the race from a condition of barbarism.

### From Arizona,

The following is published as per request: Rev. W. W. Curtis, Presbyterian minister at Silver City, New Mexico, desires information respecting church matters in Tucson, that he may convey the same to the Presbyterian Board of Home Missions. Any member of the Presbyterian or other Protestant church, would confer a favor by writing to him as to the number of Protestant church members in and about Tucson; to what denominations they belong and how many of each; whether a Presbyterian minister would be acceptable and whether there is at present any Protestant minister preaching in Tucson; whether the American population is increasing, and any other information bearing on church interests. The Presbyterian Board of Home Missions desires to send ministers to Arizona to places where they may be needed and would be acceptable to the people.

If this meets the notice of persons in other places than Tucson, similar information is requested. Mr. Curtis would be glad to hear soon from those who will be kind enough to write him. His address is Silver City, New Mexico.

There is now no Protestant minister in Tucson. As to the detailed information sought, we cannot supply it without canvassing the community, and our time is overtaxed with other matters. A Protestant minister would be acceptable in this place, always provided he be one adapted to his profession and would confine himself as nearly as possible to his calling. He should also be possessed of discreet observation and act accordingly. He should good naturedly take the community with all its peculiarities, as he finds it. He should not importune men or women to undertake some scheme not possible of success at present. He should in a pleasant way endeavor to lead and not drive the people.



402 In this way, and having the ability to preach interesting sermons, he would be received here kindly, and have considerable support; and it would not matter much which of several Protestant denominations he represents—unless perchance he should think it his chief duty to represent his denomination, in which event but few would care for him. There are many intelligent Protestant people here and more coming, who would cheerfully give of their means and their presence to the support of such a minister and services as we have outlined.

2,419.

—THE following letter, received by a lady, has been handed to us for publication.

216 Colfax ave., Denver, Col., Feb. 4, 1876.

"Dear — Arizona is now the only territory that is entirely without the Gospel. In the others, (except Alaska,) there are from three to a hundred ministers, but so far as I can ascertain, there is no minister of any denomination preaching in Arizona, save one to the Pima Indians. In order to remedy this distressing state of things, it is proposed that I visit that Territory and open the way for the sending of ministers. It will be a very hard trip of about 2,000 miles staging in the winter. But the sufferings and hardships are of small account, if thereby the Gospel can be given to the people living there. I will cheerfully endure the hardships if the friends of Missions will assist me in the expenses. In ordinary times the Board of Home Missions would supply the necessary funds, but the treasury is too much in debt to justify that now. Friends have secured passes over the leading stage routes, and I am writing to several others to send me \$50 each, towards making up the \$200 needed for incidental expenses. If you can help open the way for the Gospel in Arizona, please send to me, at Denver, Col. SHELDON JACKSON."

We print the above in the hope that some of our classes may be influenced to assist in the proposed work. It is a lamentable fact that the treasury of the Board of Missions is in so poor a condition as to be unable to help Mr. Jackson in his important undertaking. But the area of our country is so large, and the demands on the Board so great, that the voluntary contributions received by the Treasurer are inadequate for the proper support of the work.

THE Rev. Sheldon Jackson, editor of "The Rocky Mountain Presbyterian," published at Denver, Colorado, and who is superintendent of Presbyterian missions for Colorado, New Mexico, Montana, Wyoming, Utah, and Arizona, has been in town for several days past on a visit through this country. The reverend gentleman is examining the locality as to the prospect of the success of a mission, and will hold divine service here, in the court-house, at 10½ o'clock a. m. tomorrow.

REV. DR. SHELDON JACKSON, as per announcement in last week's CITIZEN, preached on Sunday morning, the 9th instant, in the court house in this town to a large congregation. The room was fairly full, and it can be truthfully said that the audience was much pleased with the services. Dr. Jackson proved himself to be a plain, earnest, sensible man, and an able preacher. It is very evident that there is no "begod nonsense" about him. While he displayed no unctuous or gushing piety in his style, he certainly gave no evidence of negative qualities. There was a choir of three, extemporized, and these with the aid of a cabinet organ and the singing of the congregation, added greatly to the attractiveness of the meeting. When the church which is under way is fully organized, the choir must be enlarged. There were a number of young men, to say nothing of the other sex, in the congregation, last Sunday, who will pine and fade unless they can sing in the choir. In the evening after the services a Presbyterian church was organized, and Mr. J. P. Clum was elected and installed ruling elder. This gentleman has presented the organization with a superior cabinet organ, and many of our leading citizens have expressed decided interest in the church movement. This is the first Presbyterian organization in the Territory.

ARIZONA.—The First church in Arizona Territory was organized at Tucson, the Capital, on Sabbath, April 9th, by Rev. Sheldon Jackson, D.D. J. P. Clum, Esq., was elected and installed ruling elder. Tucson has a large trade with Sonora, Mexico, and a population of 5,000. The new organization is the only Protestant church in the place, and has the hearty co operation of Christians of all denominations. There are but two other organizations in the whole Territory, the one belonging to the M. E. Church North, and the other to the M. E. Church South. On the following Sabbath (April 16th) Dr. Jackson

WEDNESDAY, APRIL 10, 1876



ANNUAL REPORT

—OF THE—

LADIES'



ion Mission School

ASSOCIATION.



—1879—



"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."—ISAIAH XXXIV, I.

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EIGHTH ANNUAL REPORT

OF THE

LADIES' UNION MISSION SCHOOL



ASSOCIATION.

1879.

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PUBLISHED FOR THE SOCIETY.

1880.

## FORM OF A BEQUEST.

I give and bequeath to the Ladies' Union Mission School Association, incorporated in the city of Albany, 1872, the sum of                      to be applied to the purposes of said Society.



## OFFICERS AND MEMBERS.

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### PRESIDENT.

MRS. VOLKERT P. DOUW.

### VICE-PRESIDENTS.

MRS. HOWARD TOWNSEND.  
MRS. JOEL R. REED.

MRS. A. VAN SANTVOORD.  
MRS. ROBERT TOWNSEND.

### CORRESPONDING SECRETARY.

MRS. FREDERICK TOWNSEND.

### TREASURER.

MRS. C. P. WILLIAMS.

### CORRESPONDING MEMBERS.

Mrs. A. J. Alexander,	Fort Ellis, Montana.
Mrs. George Fox,	Lichfield, Eng.
Mrs. A. E. Ernst,	St. Louis, Mo.
Miss C. E. Martin,	Willowbrook, Auburn.
Mrs. Young,	Fort Clark, Texas.
Mrs. J. W. Martin,	Fort Sill, Indian Ter.
Mrs. Girard,	Fort Keogh, Montana.
Mrs. D. F. McFarland,	Ft. Wrangel, Alaska.
Mrs. Jas. B. Kelley,	Toledo, Ohio.
Mrs. Burnham,	Fort Bayard, N. M.
Mrs. Pearson,	Fort Yates, Dakota.

## LIFE MEMBERS.

Mrs. Charles B. Lansing,	Albany, N. Y.
Miss Bertha Prentice,	" "
Mrs. Joel R. Reed,	" "
Mrs. Susan Lansing,	" "
Mrs. Maurice E. Viele,	" "
Mrs. S. C. Hanford,	Brooklyn, L. I.
Mrs. David I. Boyd,	Albany, N. Y.
Mrs. Grenville Tremain,	" "
Miss Van Santvoord,	" "
Mrs. Samuel Pruyn,	" "
Mrs. Elizabeth P. McClure,	" "
Mrs. John Norton,	" "
Mrs. H. Ten Eyck,	Cazenovia, "
Mrs. S. M. Dickson,	Westchester, Penn.
Miss Abby Lansing,	Albany, N. Y.
Miss Sarah Van Santvoord,	" "
Miss Lizzie Boyd,	" "
Miss Lilly Reed,	" "
Mrs. Laura H. Griswold,	Auburn, "
Mrs. Mary H. Thomas,	Union Springs.
Miss Eliza B. Thomas,	New York.
Mrs. Samuel H. Ransom,	Albany, N. Y.
Miss E. Rogers,	Cazenovia, "
Mrs. John Taylor Cooper,	Albany, N. Y.
Mrs. C. P. Williams,	" "
Mrs. Volkert P. Douw,	" "
Mrs. V. D. P. Douw,	" "
Mrs. A. W. Barney,	New York.
Mrs. Thomas H. Ruger,	West Point.
Mrs. R. Churchill,	" "
Mrs. J. B. Wheeler,	" "
Mrs. Robert Hall,	" "
Miss Sara K. Upton,	" "
Mrs. Henry R. Pierson,	Albany, N. Y.
Miss Mary W. Townsend,	Syracuse, "

OFFICERS AND MEMBERS.

Mrs. Sheldon Jackson,	Denver, Col.
Mrs. Sophia Beach,	Hartford, Conn.
Mrs. Rush Wendell,	Cazenovia, N. Y.
Miss Fanny H. Williams,	Salem, N. Y.
Miss H. M. Williams,	" "
Mrs. John Rankine,	Canandaigua, "
Miss C. S. Wolfe,	New York.
Mrs. Alexander Thompson,	" "
Mrs. Bancroft,	Albany, N. Y.
Mrs. Sumner,	" "
Mrs. I. F. Swift,	Geneva, N. Y.
Mrs. Edward Reed,	Albany, N. Y.
Mrs. A. M. McClure,	" "
Mrs. Wm. H. McClure,	" "
Mrs. Annie Doww Miller,	New York.
Mr. E. Irvine,	Phoenix, Arizona.
Mrs. E. C. Maghee,	New York.
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Mrs. Gavitt,	"
Mrs. J. H. Stout,	Tucson, Arizona.
Mrs. George Fox,	Lichfield, Eng.
Mrs. Thomas Barber,	Newport, R. I.
Mrs. David Perry,	Ft. Lapwai, Idaho.
Mrs. Wm. B. Rochester,	Newport B'ks, Ky.
Mrs. Pearson,	Fort Yates, Dakota.
Mrs. Liscum,	Ft. Dodge, Kansas.
Miss Cornelia E. Martin,	Willowbrook.
Mrs. Thomas H. Barber,	Newport, R. I.

EXECUTIVE COMMITTEE.

*Appointed at the Annual Meeting January 15th, 1880.*

Mrs. Howad Townsend,	Mrs. Robert H. Pruyn,
Mrs. C. P. Williams,	Mrs. C. B. Lansing,
Mrs. Frederick Townsend,	Miss Sumner,
Mrs. Joel R. Reed,	Miss C. E. Martin,

## LIFE DIRECTORS.

CONSTITUTED BY A CONTRIBUTION OF FIFTY  
DOLLARS.

Mrs. Frederick Townsend.....	Albany, N. Y.
Mrs. Robert H. Pruyn.....	" "
Mrs. Wm. B. Sprague.....	" "
Mrs. E. D. W. Bridgman.....	" "
Mrs. James B. Kelley.....	" "
Mrs. Columbus Delano.....	Washington, D. C.
Mrs. E. T. Throop Martin.....	Willowbrook, N. Y.
Mrs. Theo. Rogers.....	Cazenovia, "
Mrs. George B. Grinnell.....	Fort Washington.
Mrs. A. J. Alexander.....	New Mexico.
Mrs. Robert Townsend.....	Syracuse, N. Y.
Mrs. Howard Townsend.....	Albany, "
Mrs. Sheldon Collins.....	" "
Mrs. Paul F. Cooper.....	" "
Mrs. Wm. Kidd.....	Rochester, N. Y.
Mrs. W. D. Hatch.....	New York.
Mrs. Samuel Colgate.....	" "
Mrs. Bradley Martin.....	" "
Mrs. F. F. Thompson.....	Canandaigua.
Mrs. Urania E. Nott.....	Schenectady
Mrs. A. E. Ernst.....	West Point.
Mrs. A. Van Santvoord.....	New York.
Mrs. Robert Townsend.....	Syracuse.
Mrs. Wm. E. Dodge.....	New York.
Gen. Emory Upton.....	Fort Monroe.
Mrs. Edward Austen.....	Orange, N. J.
Miss Fanny H. Williams.....	Salem, N. Y.
Mrs. Du Pont.....	Wilmington, Delaware.



## CONSTITUTION.

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ARTICLE 1. This society shall be called the Ladies' Union Mission School Association.

ART. 2. The object of this Association shall be to aid in promoting Christian knowledge in destitute places in our own country, and to co-operate in this work with the chaplains and officers of the U. S. Army and Navy stationed on our frontier; to assist missionaries already established, to help mission schools, and to engage in any other pioneer work.

ART. 3. The payment of \$50 shall constitute a Life Director; \$10 a Life Member, and any person may become a member by the payment of one dollar *annually* for three consecutive years; a contribution of \$25 for two consecutive years shall constitute a Life Director.

ART. 4. The officers of this Association shall consist of a President, one or more Vice-Presidents, a Secretary and a Treasurer, to be chosen annually by the members from their

own number. Any matters requiring consideration shall be decided by a meeting of the members and a vote of those present.

ART. 5. Five members of the society present shall constitute a quorum.

ART. 6. This society shall hold a Quarterly Meeting on such a day of the month as may be appointed; an Annual Meeting the second Wednesday of January, and occasional meetings may be called by the President as business may require.

ART. 7. The President shall preside at all the meetings of the Society, or in case of her absence, one of the Vice-Presidents shall take her place. In case they are all absent, a President shall be appointed pro tem.

The Secretary shall keep the minutes of the meeting, conduct the correspondence of the Association, notify meetings and present the Annual Report.

The Treasurer shall receive all the moneys of the Association, record the names of the subscribers, shall send the sums designated to their destination, and have official charge of all financial papers. She shall also make an annual report of all the moneys received and disbursed.

## ***SECRETARY'S REPORT.***

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REPORT OF THE LADIES' UNION MISSION SCHOOL ASSOCIATION FOR THE YEAR 1879.

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In reviewing the work of our Society for the year just closed, we are at first almost confused with the number and variety of the fields in which we have been called upon to sow the tiny seeds which we trust may yet grow up into "trees of the Lord's planting." From many a lonely spot on the borders of our broad land, the few Christian workers have sent us appeals for help, which we have responded to as far as we have been able. We have been greatly cheered in our efforts this past year, by the words of encouragement, and the material aid sent us by many persons in these far-off places, who have, through our reports, learned of our humble work, and have helped and encouraged us with heart and hand.

Our work during the past year, may be divided into three classes—that at the Military Posts, that at Mission Stations, and the presentation of books at the Military and Naval academies, as provided for by our Memorial Fund.

### **WORK AT MILITARY POSTS.**

Early in the autumn the committee in charge of the work at the Military Posts is-

sued circulars to all the principal garrisons on our Northern and South Western Frontier, offering to purchase articles for Christmas festivals, and also to purchase and forward organs to the Posts, whenever requests were made for either or both articles, accompanied by a suitable remittance. The responses made to these offers, amounted to \$106 including \$30 raised at Fort Ellis, Montana, by a member of our committee, who ordered the articles from St. Louis, and who has sent us an account of the Christmas Festival at Ft. Ellis. From Ft. Yates, Dakotah, we received \$20, to which the Society added \$11; from Fort Concho, Texas, \$5; from Fort Dodge, Kansas, \$15; and from Fort Clark, Texas, \$36. We also received a small sum from a lonely Post in Arizona. We regretted that some of the requests for articles for Christmas trees came too late to enable us to send them by express or through the Quartermaster, and we were obliged to entrust some fragile things to the mail-bag, but they all reached their destination in good time.

It may seem to some of our friends who have always associated mission work with the stern realities of life and death, and eternal happiness or misery to those who accept or reject the offers of salvation, rather frivolous for a missionary society to spend time and money in encouraging officers and soldiers at the out-posts of our country to make great efforts to promote Christmas festivals; but when



we consider that the advent of our Savior was accompanied by the visitation to our world of angels, and a "multitude of the Heavenly Host," and the glad sound of the chorus, "Peace on earth and good will to men" rang out at midnight to proclaim the coming of the Messiah, the festival of Christmas has a new signification at its annual return; the gospel is preached in an irresistible way to those who would not listen to the Christian minister; and many a soldier is turned from his determination to go on a Christmas spree, which would end in the Guard House, by the sweet attraction and genial influence of the Christmas tree. Thus it becomes at the out-posts of civilization, the entering wedge, which opens a world of beauty and of purity to the poor neglected soldier, who, perhaps has thought only of spending Christmas with a boon companion and killing time at the card table. The importance of the Christmas festival to the soldiers, as well as to the officers and their families, at the isolated Military Posts on our western frontier, is well illustrated by the following account given by a missionary of the American Sunday School Union in North Carolina.

"A CHRISTMAS TREE INSTEAD OF A CHRIST-  
SPREE."

"In a settlement on the Atlantic coast where a small Sunday School was half organized, it was left in charge of 'Tom Work-

“man.” He, with a look of determination, “said to the missionary as he was about to go on his way to some other settlement, ‘I’ll hold on to it, if the Lord spares my life, till you come back; but being as I don’t belong to no church persuasion, I may git on a small spree long about Christmas. But sure as I live, sir, I’ll keep things straight till then, you may depent on’t, sir.’ With this pledge of fidelity, Tom was taken into confidence and put on six months’ probation. On visiting the settlement some time after, the good missionary made special efforts to find out what had become of his half-organized Sunday School. To his surprise he found Tom at his post, standing in front of about fifty pupils and reading the opening lesson. To the question, ‘whether he had made arrangements for getting over to the other side of Christmas safely, without falling into the tide of dissipation that then swells,’ Tom answered, smiling, ‘O yes, sir; the path I’m now traveling don’t lead into bar-rooms. My home is at one end, and my Sunday School at the other; and instead of a ‘whiskey spree, I expect to have a Christmas tree in our new meeting house.’ Tom then took his friend out to an oak grove about half a mile from the school-house, and showed him a parcel of ground on which he is soon to erect a larger house for his school. He holds a deed for an acre of land donated, and money enough to complete the house.”

We will here give extracts from some of the letters we have received from the different Posts, giving an account of their Christmas celebration.

From Fort Clark, Texas, our correspondent writes, under date of Dec. 26th, 1879 :

"Now that Christmas has passed, I am able to report "that through your active kindness, our tree was a great "success, at very moderate cost. We realize the great "advantage we enjoyed in having our presents selected "with such care and superior judgment. For all your "care and trouble, we desire to return our heartfelt "thanks, as well as for the generous donation of \$11, "by your Society. The New Year's cards came yesterday, and they could not be more lovely or appropriate."

From Fort Yates, Dakota Territory, our correspondent writes, Dec. 18th, 1879 :

"The box came to-day, and is in very good time to give "us an opportunity to dress the large dolls which are very "nice indeed, and will no doubt gladden the hearts of "those to whose lot they will fall. The rubber toys are "very pretty ; and let me thank you for the trouble you "have taken and the interest you have shown in our "Christmas Festival. We have for the Frontier, quite "a fine large building which we call our Theatre ; we "propose to hold our festival in it ; the children of the "Sunday School have been practicing some Christmas "carols, and with music by the 17th Infantry Band, we "hope to make a merry day for ourselves as well as the "children."

At Fort Ellis, Montana, the Garrison "kept their Christmas merry still," though the thermometer during the holiday week ranged from five to forty degrees below zero. A member of our Society, spending her first winter at Fort Ellis, writes :

"On Wednesday morning the day before Christmas the mercury fell forty-one degrees below zero, but notwithstanding the intense cold, we drove over to the Good Templar's Hall with a trunk full of toys, etc., all labelled for the tree. The soldiers had prepared the tree according to the instructions they had received; they had also decorated the room very nicely with colored cambrics, banners and evergreens. We placed our fifteen dolls where they would be most effective, and hung our Christmas cards sent to us by the ladies' society, on the branches of the tree, and then distributed the trumpets, drums and other toys to the best of our ability. At six o'clock, our beautiful tree was lighted; it was the first one that the children at the Post had ever seen; the Adjutant had improvised a very nice little Band from among the soldiers, and the musicians played very well. When the curtain was raised, the Christmas hymn was sung:

"Joy to the world, the Lord is come  
The Savior promised long;"

and afterward the Band played during the evening. The children were very joyous over their Christmas gifts, which were so numerous and satisfactory that any one would have supposed Fort Ellis could not be far from Santa-Claus-ville. We crowned the evening's entertainment with a supper to the officers and their families, and in our happy festivities, almost forgot that we were all so far from the old hearthstone where our affections naturally cluster on Christmas Eve.

The next morning, what remained of the festive board, was sent to the Hospital to remind the sick there, that some kind thought had been taken for them on the day which commemorates the proclamation of 'Peace on earth and good will to men.' Thus passed our Christmas in Montana."

How much may be done to cheer those afar from friends and home, by a little forethought and kindly effort to make each one in the Garrison feel that a special effort has been



made in his and her behalf. The fruit of Christmas *nourishes friendship* and promotes kindness.

Our Society has also done a good deal during the past year in helping to send organs to several Military Posts. Part of the money for these is contributed by the officers stationed at the Posts. We who live within the sound of "the church-going bell" can hardly appreciate the value of these instruments in giving interest to Sunday schools and services of song, often carried on without the aid of any minister of the gospel. Organs have been sent during the year to Forts Ellis and Keogh; Montana, Stockton and Davis, Texas; besides two sent to the mission schools at Laredo, Texas, and Santa Fé, New Mexico. With all these organs we endeavor to send singing books, testaments, and other religious reading. The following letter from the wife of an officer at Fort Keogh, is interesting, as showing how much good may be accomplished by these means.

"FORT KEOGH, MONTANA, Dec. 1st. 1879.

"MY DEAR MISS ——— :

"I received your kind letters of Oct. 5th, announcing a  
 "box of books for the Post Hospital at the end of that  
 "month, on my return from the East, where I had accompanied my family. They arrived to-day, and I  
 "will not delay a moment expressing to you the joy  
 "their arrival has caused. They are a very valuable and  
 "judiciously selected collection, just the kind that will  
 "interest soldiers as well as instruct them. I have a  
 "reading-room at the Hospital, where up to the present  
 "time, almost the only pastime of the convalescents were

“such newspapers as the savings of the hospital afford—  
 “ed, and checkers and cards—the latter mainly. Your  
 “books, while cheering the sick in bed, will lead the  
 “convalescents in their leisure time to more useful  
 “thoughts and recreations. My Post is the largest in  
 “the country, and has been most actively participating  
 “in Indian campaigns; and the number of patients in  
 “Hospital (principally from fractures, gun-shot wounds  
 “and other injuries) is kept up considerably, owing to  
 “the slow convalescence peculiar to that class of injuries;  
 “and nowhere could your liberality be better bestowed  
 “or more appreciated.

“The organ which you and your associates donated to  
 “the Post, and for which my wife collected our share,  
 “arrived safely this summer, as you have no doubt been  
 “informed by her. We had great hopes of soon placing  
 “it in a suitable chapel, as the government had placed  
 “at the commanding officer's disposal the necessary  
 “money. But on Thanksgiving night, our hopes per-  
 “ished in the flames which devoured our saw mill. No  
 “more machinery, consequently, no more lumber, and  
 “no more building until next summer.

“It is but just that I should mention that the first nu-  
 “cleus of our Hospital Library was donated last sum-  
 “mer; (about fifty volumes of history and English clas-  
 “sics), by the Rev. Mr. Bridges, a Methodist evangelist,  
 “who without means and under all sorts of difficulties,  
 “preached here the gospel for the last two years. He  
 “accompanied us last summer on the expedition against  
 “‘Sitting Bull,’ and on his return fell ill with typhoid  
 “fever, from which he is now slowly recovering, conva-  
 “lescing at this very hospital. We have lived here for  
 “over two years; fourteen companies of troops without  
 “a clergyman paid by the government! And had it not  
 “been for Mr. Bridges' self-sacrificing energy, we would  
 “have been without any religious services whatever.

“Praying for Heaven's blessings on you and your  
 “friends, who in the midst of comfort and civilization,  
 “remember those who on the extreme frontier, under  
 “every possible disadvantage caused by isolation from

"the rest of mankind, and deprivation of the comforts  
"of life, serve their country, and become martyrs to  
"military life.

"I remain with great respect,

"Yours,

"Surgeon, U. S. A."

The following letter from the wife of an officer at Fort Bayard, New Mexico, is interesting, as showing the difficulties those who try to do good in these far-off stations have to contend with. This lady writes under date of Nov. 14th. 1879, to our Treasurer :

"DEAR MADAM :

"After reading the annual report of the 'Ladies' Union Mission School Association,' I take the liberty of addressing you by letter. You will see by the heading of my letter I am one of the many women whose husband's being officers in the army makes it necessary for us to have our homes in the far west. We have been at this Post four years, and in the Territory eleven. Having so many children here at the Fort, (it being a six company Post) I spoke about having a Sabbath school organized. At first it was very discouraging to talk about, let alone having one. I finally got one of the ladies to join me, and we commenced, much to our surprise, with twenty-eight of the children and many of the soldiers. After a time one of the other ladies came in, and a Mr. B——, a very excellent man; so we have at present a large school. We have been able to purchase books, testaments, papers and singing cards by taking up a collection, but not enough to get such books as we need. Our chapel will be finished so as to occupy by Christmas. I said to my husband, 'If we *only had an organ*, but I cannot ask for one, it is too much; I leave it with you.'

We sent some books and papers to Fort Bayard, which were gratefully received, and

gave great pleasure, and we hope soon to be able to help them in procuring an organ

About a year ago we gave an organ to the U. S. Training Ship "Minnesota." The following letter from the commander of the ship, will be interesting to those who contributed to the organ:

"U. S. TRAINING SHIP, }  
"POUGHKEEPSIE, N. Y., July 9th, 1879. }

"MY DEAR MADAM:

"It gives me great pleasure to acknowledge the receipt of the Annual Report of the 'Ladies' Union Mission School Association,' and the Sixth Annual Report of the Committee on Christian Work. I was much gratified to note, on page eight, of the latter, an historical of the little organ your society so kindly donated to this ship. I doubt if any of the gifts of your noble society have been more truly appreciated, or proved more serviceable, than this one. Both for sacred melodies and secular songs, the instrument has proved really indispensable. Our boys are delighted with it, and I am happy to express on my own part and theirs, my sincere thanks for your kindness.

"I am very respectfully

"Your obedient servant, L. B. LUCE.

"Captain, U. S. Navy Commanding."

Turning now from this imperfect view of our work in the Army and Navy, (the details of which will be found in the Treasurer's Report,) we will glance at the second branch:

#### THE WORK IN MISSION SCHOOLS.

Here we are glad to be able to report that we have been able to lend a little assistance to the laborers among the Pima Indians, on the Gila Reservation, Arizona. Those who have known anything of our Society during



the few years of its existence, will remember that some of our first missionary efforts were among these people. These Indians are partially civilized, and have always been friendly to the white man, taking part with him against the savage Apaches. Living upon the Government Reservation, they are under the care of an agent and teachers appointed by the United States authorities.

In June last, Mr. and Mrs. Armstrong were appointed government teachers at the Pima Agency, and we cannot in any other way give our readers as clear an idea of the needs and condition of these Indians, as by extracts from the letters received from Mrs. Armstrong, since she has entered on the field of her labors :

"PIMA AGENCY, A. T., Sept. 24th, 1879.

"DEAR MADAM :

"Before me lies a letter from you written to commanding officer of some Military Post in Arizona, on Sept. 1st, 1876 ; in this communication you show such desire to benefit those who are in need of help that I feel encouraged to write you a plain statement of the Pima and Maricopa Indians on this reservation, and ask for aid from your Society. My husband, former resident of Culpepper, Va., and I, about four months ago were appointed teachers of these Indians ; the school to be stationed at this Agency. It has been too warm since our arrival here for the school to be in operation, and we did not commence duty until this week. Before Christianity can be taught these poor heathen, they must be made to understand English, and this we are trying to do by the Kindergarten plan to teach them. With this we are trying to instill into them lessons of neatness and order. They are a half-naked, filthy set of creatures, and are in need of every-

"thing that tends to cultivate the mind and morals. Mr. Ludlam holds service here every Sunday. I lead the singing, with the organ sent out by your Society, and we all feel much interest in the work of reformation before us. I have commenced instructing the girls in sewing, but it is slow work, and will be some time before more than two or three of my best pupils will be able to make their own clothes. They never have more than one suit at a time, and are all in need of clothing *now*. I will be glad if your Society can help us in improving these children of nature. Please let me hear from you soon."

This letter was warmly responded to by the member of our Society to whom it was addressed, and in reply the following was received from Mrs. Armstrong :

"PIMA AGENCY, A. T., November 3d, 1879.

"DEAR MRS. ——— :

"It was a source of great pleasure to find that my desire to help the Indian children on this reservation was appreciated by you, and I was glad to learn that the 'Ladies' Union Mission School Association' would probably furnish me with a few articles very much needed for the children under my care.

"To-day I had eight females in my school-room, ranging in age from four to twenty-four years, all bright and eager to learn. I give them object lessons and teach them the alphabet, and how to count in English, for two hours and a half ; the other half of each day's session I spend in teaching them to make and mend their clothing. I have succeeded in getting three Pima women to make themselves dresses—one an old woman who had been in the habit of wearing a piece of calico folded around her, from waist down, with nothing on her body. I thought she had a good face, and told her she should not come in the presence of ladies and gentlemen in such a costume ; she seemed to appreciate being noticed, apologized for her appearance, and said that she wanted to dress like me, but

“ had no cloth to make herself clothes. She was delighted to find that I would furnish her material for clothing, and a few days ago she paid me a visit dressed in a nicely made under-garment and calico wrapper I had cut for her. This show of gratitude—a trait rarely found among Indians—was very encouraging to me. If one so old can be reached, surely the children are capable of being improved. I feel great interest in the important work of civilizing and christianizing these untrained heathen, and will appreciate any assistance you can render me. The articles most needed here now, are soap, towels, tin bathing-pans, coarse, strong combs, (the use of these is unknown here, and I am anxious to see their effect,) and second hand clothing for boys and girls, *from the cradle to 16 years old.*

“ As the Government has made requisition for a Boarding School here and has given our Agent authority to have the building erected as soon as possible, I suppose after a while everything necessary for making these children decent in appearance will be furnished by the Indian Department. The only way to materially improve the Indians mentally and morally is through the children; and this can be accomplished only by taking them entirely from their parents, and the dens they dignify by calling ‘ Home.’

“ I will try to make Christmas pleasant for these children. Will be glad to hear from you at any time. With Christian love believe me,

“ Truly your friend,

“ B. M. ARMSTRONG.”

In response to this appeal from Mrs. Armstrong, the ladies of our Society sent her a box containing the articles most needed for her school. It has probably arrived at its destination ere now, but we have not yet had time to hear from her since its arrival.

We have also aided, by the present of a

valuable box, the Mission School at Brownsville, Texas, under the care of Mrs. J. G. Hall. Mr. Hall also preaches at Ft. Brown, so his work is really in the army as well as among the American and Mexican population of Brownsville. Mrs. Hall writes one of our corresponding members under date of Nov. 7th, 1879:

"I wrote you how pleased the Mexican girls were with their dresses, and how diligently they sewed on them. Most of them wore them on the first of September, when school opened. The supply of work was so abundant that I still have a good deal of it on hand."

Mrs. Hall writes again, on Dec. 26th, 1879, as follows:

"I feel the deepest gratitude for the interest you and the ladies of your Society show in our work. By the most valuable acquisition of Miss Loughridge as teacher in the English department of my school, I am enabled to give my whole time to the Mexican girls. The school promises fairly for the future. I wish you could have seen the Christmas tree, contributed mainly by the generous people of Brownsville. I gave the girls the pieces the 'Column of Graces' and 'The Good Shepherd.' We were highly gratified by the way they performed their parts. Miss Loughridge and Mr. Hall had the Entertainment for American Sunday School in charge, which also passed off satisfactorily. There was also one in the Episcopal church."

Rev. Mr. Graybill, Presbyterian missionary at Matamoras, writes thus of Mrs. Hall's work:

"MATAMORAS, Nov. 8th, 1879.

"Your kind letter was received yesterday. I delivered your message to Mrs. Hall at once. The articles



"came promptly and safely to hand, and Mrs. Hall wrote you a letter of thanks at once, for we all felt exceedingly grateful to you and your Society for your kind attention to this Mission. The poor and needy have been clothed by your gift, and the Gospel commended thereby.

"The Lord is still graciously blessing the work here among the Mexicans. I returned from a trip up the Rio Grande last week, in which I organized a church of twenty-six active members in a large Rancho. The owner of the Rancho we ordained an elder, and one of his tenants a deacon. As one of the fruits of that church, I have a promising youth of sixteen studying with me for the ministry.

"Mr. Hall and I are still preaching every Sunday night in the Garrison. A soldier plays. We have from 15 to 20 hearers."

Another Mission School in which we have been interested this Fall is one in Santa Fé, New Mexico, under the care of Mrs. J. D. Perkins, (formerly Mrs. Sharon) a missionary, supported by the Ladies' Board of the Presbyterian Church. This school, which is an Industrial one, numbers from 75 to 100 scholars, Mexican girls, very ignorant and needy in every way. Mrs. Perkins is assisted by her sister, Mrs. McMahon, a widow of great experience in Industrial School work. While the girls are taught to do sewing cooking, and such household work, they are also learning the elements of education and religion, for though Mrs. Perkins cannot use the Bible as a school book, she teaches the Lord's prayer and texts, and hymns are sung every day; the Gospel is brought to them in this form.

The salary of Mrs Perkins not being large enough to allow her to purchase many articles needed for her work, our Society sent her some Christmas cards, and a box containing many valuable articles for use in her school, such as material for dresses and underclothing, thread, needles, scissors, thimbles and other articles of a like nature. The box has not yet arrived, but in regard to the Christmas cards, Mrs. Perkins writes :

"I thank you for the beautiful Christmas cards for distribution. This is a wonderful present for the children. Some bright, showy thing is to them very attractive, and these are so beautiful, real little gems. I have been desirous of some such thing for some time, but could not think of indulging in anything of the sort from my salary.

"There is so much extreme poverty here and so little that girls or women know how to do, although they learn quickly and follow American customs very soon."

We also aided Mrs. Perkins in the purchase of an organ, which was for sale at Santa Fé at a low cost, and which is of great service to her in her school, as these Mexican girls are fond of music, and the singing is a great attraction to them.

We have also sent an organ to a new field of work, Laredo, Texas, in response to the following letter :

"LAREDO, WEBB CO., TEXAS, Dec. 12, 1879.

"DEAR MADAM AND SISTER IN CHRIST :

"A little more than a year ago I was sent here by the West Texas Annual Conf. of the M. E. Church, South, as a missionary to the Mexicans and to establish a Mexican school at this central point of our Mexican

" Mission District. We have organized a church of fif-  
 " ty odd Mexicans, have a school of sixty Mexican and  
 " American students. Several months ago we concluded  
 " we needed an organ ; so our Mexican brethren, though  
 " very poor, set to work and raised \$25 for that purpose,  
 " but found it impossible to raise the amount necessary.  
 " About the same time the assistant Post Surgeon at  
 " Fort McIntosh brought two of his sisters out from  
 " Philadelphia to spend some time with him, and they  
 " being earnest Christians (Presbyterians) at once ex-  
 " tended to me a helping hand by organizing an Ameri-  
 " can class in our Mexican Sabbath School, which is  
 " now doing well. Then our anxiety to procure an or-  
 " gan increased ; but we could not think how to raise  
 " the means until God in his kind Providence opened  
 " the way. Some weeks ago the wife of the command-  
 " ing officer at Fort McIntosh, which is within a mile of  
 " our town, handed Miss Arthur, one of the ladies above  
 " mentioned, a copy of the Annual Report of the 'La-  
 " dies' Union Mission School Association' together with  
 " a card signed by yourself, under date Oct. 20th, 1879,  
 " in which you propose to send an organ, free of charge  
 " for transportation, for forty dollars. Whereupon this  
 " Christian worker appealed to the officers of the garri-  
 " son for the remaining fifteen dollars, and the result  
 " was the desired one. And hence we have the pleas-  
 " ure of herewith enclosing to you a P. O. Money Or-  
 " der for forty dollars.

" I neglected to say that the children of the Post at-  
 " tend our Sabbath School, and I preach occasionally to  
 " the soldiers at the Post.

" Praying that Heaven's blessings may be upon your  
 " grand and benevolent institution, I am

" Your brother in Christian bonds,

" JOSEPH NORWOOD,

" Pastor M. E. Church, Laredo."

Laredo being so near Fort McIntosh, the  
 officers and men there have the benefit of

the religious services, in which we trust the organ may prove a valuable help.

### OUR MEMORIAL FUND.

We will now glance at the third division of our work, namely the presentation of books from our Memorial Fund. This Fund, raised several years ago by our Society, in memory of a beloved Christian lady, the wife of an officer of the Army, is placed in charge of the Am. Tract Society, and the Seamen's Friend Society, and the interest of the Fund is applied annually to the presentation of religious books to the graduating classes at West Point and Annapolis. This account of the presentation at the U. S. Naval Academy, is taken from the Sailors' Magazine:

#### UNITED STATES NAVAL ACADEMY.

##### PRESENTATION OF BOOKS TO THE GRADUATING CLASS.

The seventh annual presentation occurred at Annapolis, Md., May 18th, and proved an occasion of unusual interest.

Commodore Parker, through whose kindness a Sabbath had been assigned for the service, lay prostrate with what is feared to be his last sickness, but the acting Superintendent, Commodore F. V. McNair, certainly did everything in his power to facilitate the desired and accomplished success.

The day was lovely, and Annapolis was in its best attire. The Academy grounds could not have looked more attractive, and groups of young people and children here and there, mostly from the officers' families, enlivened the whole scene.

At the hour appointed, and with military order and precision, the members of the Academy assembled in the beautiful chapel, making a congregation, including



the professors and others connected with the institution, of between four and five hundred, and that of more than ordinary thoughtfulness and culture.

After the regular morning prayers, conducted by the Chaplain, Rev. Robert Hudson, a brief address was made by its Corresponding Secretary, Rev. Dr. Hall, of New York, explaining the object and operations of the American Seamen's Friend Society, and its relation to the special service at hand, also introducing the Rev. Dr. A. A. Willits of the Arch Street Presbyterian Church, Philadelphia, who preached a most admirable and effective discourse to the young men on the duty of "serving their generation according to the will of God."

This was followed by a memorial gift of books to each of the graduating class, sixty-five in all, according to the intention of those Christian ladies, who originated the movement, and who continue to follow it with their sympathies and prayers.

In the evening, upon invitation from Captain Merrill Miller, the visiting gentlemen attended the prayer-meeting of the Young Men's Christian Association of the Academy, held on the practice-ship *Santee*. There were about sixty cadets in attendance, many taking part and all evidently enjoying the service. The meeting was presided over by a young Japanese, ranking very high in his studies, and having the esteem and respect of his classmates and instructors.

The services throughout the day seemed to give great satisfaction, and the expressions of officers and students encourage the belief that good was accomplished thereby.

Thanks are due to Commodore McNair and Captain Miller, and especially to Chaplain Hudson for various courtesies and invaluable aid in arranging for the successful visit.

The following account of the distribution of gift books, to the graduates of the U. S. Military Academy at West Point, is given by one of the officers there, and will no doubt be

interesting to any of the former graduates into whose hands it may fall.

"It was proposed by those most interested in the presentation of books of a religious character to the graduating class at West Point, that the gift of Society should be made at *Christmas* instead of the time heretofore selected in the month of June. Accordingly permission was obtained of the Commandant of Cadets to use the Dialectic Hall, and an order was published that immediately after undress parade, the 1st class would meet one of the Instructors who desired to see all the members of the class together; this meeting with the graduating class was on the 19th of December, on account of the leave of absence which had been granted to many of the Cadets at Christmas. In a few moments there was a hearty response to the invitation by the assembling of the whole class in the Dialectic Hall. A brief address was then made by one of the Instructors, when the object of the Society in presenting to the graduates a Christmas gift was clearly stated, and the young gentlemen were asked 'if they would receive the books which the Ladies' Union Mission School Association had sent for distribution among them in token of their interest in the welfare of the young officers of the United States?' An enthusiastic assent was at once given by the whole class, and their appreciation of the interest thus expressed by the Christian ladies in their welfare was so heartily expressed by vociferous demonstration, that the speaker was several times interrupted in his remarks preliminary to the presentation.

"The books were then brought forward; they had been carefully selected, and as far as possible, adapted to the taste of each recipient. In each volume the name of the cadet to whom it was presented was inscribed, with the date, and the name of the Society.

"The books selected for presentation were, 12 copies of 'Bunyan's Pilgrim's Progress,' 10 copies of 'Pas-

"tor's Jotting's,' 8 copies of 'Illustrated Bible Dictionary,' 3 copies of 'God's Word, Man's Light and Guide,' 3 copies of 'Sacred Streams of the Bible,' 2 copies of 'Pilgrim Fathers,' 15 copies of 'Sketches from Life.' Total number presented, fifty-three.

"After receiving the books, all took their seats. The officer who had charge of the presentation was about to say that he 'did not wish longer to detain the cadets,' when unexpectedly one of their number rose and said, 'It seemed fitting that some acknowledgment be made to the kind friends who had expressed so much interest in their welfare; that for himself, without even examining the books, he felt a desire to return his heartfelt thanks to the ladies who had given such proof of their regard for them.' He then called upon all who would unite with him to manifest their sympathy in the expression of his own feelings. A response was instantly made, with such enthusiasm as characterizes the warm-hearted soldier, and each of the young officers carried off his Christmas gift with the conviction that every defender of our country called to a life of hardship and self-denial had some one 'who cared for his soul.'"

We cannot but hope that many of these books may be blessed to the eternal welfare of the young men in whose hands they are placed. An officer of the U. S. Army, writing from Fortress Monroe, Va., in answer to an invitation to be present at the presentation of books to the cadets at the Naval Academy, says:

"If the cadets of the two Academies will but take each his volume to his first station, the seed planted cannot fail to bring forth good fruit. Only last summer a gentleman now in civil life, but a cadet a class or two ahead of mine at West Point, told me he owed his conversion, while stationed in Arizona, to the 'Life

"of Capt. Vicars," which providentially came into his "hands."

In concluding this Report already grown to so great a length, let us take courage from the fact that helpers are joining in our work from all parts of our land; and let us during the coming year, follow with renewed zeal the injunction of the Preacher, "In the morning  
"sow thy seed, and in the evening withhold  
"not thy hand; for thou knowest not whether  
"shall prosper, either this or that, or whether  
"they both shall be alike good."

SARAH R. TOWNSEND,

*Secretary.*

ALBANY, Jan. 15th, 1880.





## ***TREASURER'S REPORT.***

From January 1879 to January 1880.

### RECEIPTS.

Balance in Treasury,.....	\$37 29
Mrs. Martin, to balance account,.....	26 00
Mrs. Du Pont, Wilmington, Del.,.....	50 00
Mrs. A. C. Girard, Montana, collection made in Garrison, Fort Keogh,.....	50 00
Lieut. Ropes' collection made in Garrison, Ft. Clark, Tex.,	35 00
Miss Fanny H. Williams, Salem, N. Y.....	25 00
Mrs. C. W. Martin, Willowbrook,.....	25 00
Mrs. Pearson, contribution from Garrison, Ft. Yates, Da.,	20 00
Mrs. Frederick Townsend, Albauy, N. Y.....	20 00
Misses Sumner, " ".....	20 00
Mrs. Howard Townsend, " ".....	20 00
Mrs. C. P. Williams, " ".....	12 00
Mrs. Helen P. Douw, " ".....	10 00
Mrs. R. H. Pruyn, " ".....	10 00
Mrs. A. McClure, " ".....	10 00
Mrs. Maurice E. Viele, " ".....	10 00
Mrs. Joel R. Reed, " ".....	10 00
Mrs. David I. Boyd, " ".....	10 00
Mrs. J. T. Lansing, " ".....	10 00
Mrs. Abraham Lansing, " ".....	10 00
Mrs. Charles B. Lansing, " ".....	10 00
Miss Susan Lansing, " ".....	10 00
Mrs. Edward Reed, " ".....	10 00
An officer, Ft. Dodge, Kansas, through Mrs. Liscum,....	10 00
Miss Julia Douw, " ".....	5 00
Mrs. Bancroft, " ".....	5 00
Mrs. E. C. Maghee, New York,.....	5 00
Mrs. Mary H. Thomas, Union Springs, N. Y.....	5 00
A. Friend, through Mrs. J. W. Martin,.....	5 00
Mrs. Liscum, Fort Elliott, Texas,.....	5 00
A Friend, through Mrs. I. F. Swift,.....	1 00
Mrs. Admiral Rogers, Washington,.....	2 00
Mrs. Jasper Grosvenor, New York,.....	10 00
Mrs. J. W. Swift, Geneva, N. Y.....	2 00
Mrs. J. W. Martin, Fort Sill, I. T.,.....	1 00
Mrs. M. A. Cochran, Fort Apachee, Arizona,.....	1 00
Mrs. Wm. B. Rochester, Newport Banks, Ky.....	2 00
Mrs. Thomas H. Ruger, Fort Assiniboine, Montana, ....	5 00
Mrs. F. Dick, Philadelphia, Penn.,.....	5 00
Mrs. Swift, Indian Territory,.....	2 00

Mrs. Dennis Alward, Auburn, N. Y.	3 00
Mrs. V. P. Donw. Albany, N. Y.	3 00
Miss Eliza H. Thomas, New York,	2 00
Mrs. George D. Miller, New Haven, Ct.	5 00
Mrs. Grierson, Fort Concho, Texas,	5 00
Mrs. Robert Townsend, Syracuse, N. Y.	10 75
Miss E. A. Blakeslee, Caledonia, N. Y.	1 00
Mrs. Parry, Fort Monroe, Va.	1 00
Interest on deposits,	69

Whole amount received, ..... \$552 73

## EXPENDITURES.

Boxes of material for school for Freedmen, Salem, Virginia, sent to Miss Alice Harris,	\$20 00
Express charge on box,	1 50
Books sent to Fort Clark, Texas,	15 00
Christmas gifts, " " "	46 00
Rev. C. H. Cook, for outfit for return journey to Arizona,	20 00
Organ and singing books for Fort Keogh, Montana,	76 60
Box of Christmas gifts for Fort Yates, Dakota,	30 00
Thirty copies Sunday magazines, Christmas number for Frontier Posts,	5 40
Christmas gifts for Fort Concho, Texas,	5 36
" " " Fort Dodge, Kansas,	20 00
" " " Fort Apache, Arizona,	5 00
" cards mailed to Military Posts,	3 50
Sunday school papers and catechisms,	1 66
Singing books,	3 05
Singing books for Fort Ellis, Montana,	2 10
Contribution to library for Hospital, Fort Ellis,	2 01
Catechisms for Fort Clark, Texas,	1 00
Printing report for 1878	24 00
Hymn books for Military Posts,	6 00
Organ for Industrial School, Santa Fe, New Mexico,	25 00
Articles purchased for box for mission school in Arizona, Pima Reservation,	46 84
Articles purchased for box for Industrial School, Santa Fe, New Mexico,	45 31

Whole amount expended, ..... \$406 73

On hand, ..... \$146 00

\$552 73

Subscriptions and donations may be sent to the Treasurer, Mrs. C. P. Williams, 284 State Street, Albany, N. Y.

Besides the organs mentioned in the list of disbursements sent to Fort Keogh, Montana, and to Santa Fe, New Mexico, organs have been sent to Fort Duncan,

TREASURER'S REPORT.

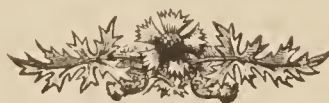
33

Texas, and to Fort Ellis, Montana in 1879 ; and also to Fort Bayard, New Mexico ; Fort Bowen, Arizona, and to Forts Stockton and Davis, Texas, all which will be noticed in the report for 1880.

DONATIONS.

Rec'd from Am. Tract Soc'ty, New York, grant of Christmas cards and valuable publications, value, . . . . .	\$35 00
Board of Publication, Reformed Church, New York, Books for Sunday Schools at Military Posts, . . . . .	15 00
Books and articles for schools for Freedmen, from Mr. A. S. Barnes, New York, . . . . .	13 00
Material for boxes from individuals, sent to Industrial schools and schools for Freedmen and Indians in Arizona, Texas, New Mexico, Dakota and Virginia, value, . . . . .	90 00
Whole value of donations received, . . . . .	\$153 00
Total receipts in donations and in cash . . . . .	\$705 75

The American Express Company has kindly forwarded several boxes to New Mexico and Arizona, as far as their lines extend, free of charge. To this company and to all who have lent a helping hand in our work, we return our heartfelt acknowledgments and sincere thanks.



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## In Memoriam.

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It is with a deep sense of our loss, that we record the death of one of the beloved members of our Society. Mrs. Archibald McClure, of Albany, N. Y., who closed her earthly labors at the beginning of the year. We shall miss her faithful attendance at our meetings, her wise counsels, and her helping hand. Her sudden disappearance from among us, following so closely on our last meeting, at which she was present, is a solemn reminder that "what our hands find to do we must do with our might," for "*here we have no continuing city.*"

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## Christmas Cheer for the Army.

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We invite all our friends at the U. S. Military Posts to make requests of this Society for aid in preparing Christmas trees for Sunday School festivals, or for books for Sunday School libraries, or day schools, or material for work for Industrial schools. If *the application be made in time* to admit of the articles being sent by the usual method of army transportation, boxes can be sent free of charge to the most distant Posts, as they will be forwarded by the U. S. Quartermaster at New York. Whatever may be needed for Christmas must necessarily be ordered not later than the first of September, unless the Garrison making the application be east of the Mississippi River.

We will respond to any application made to the Society to the extent of our resources, and invite such contributions to our Treasury as each Garrison can conveniently make. We have made arrangements for supplying all our Military Posts with organs, on condition that half the cost of the organ be pledged by

the Garrison who desire to have one forwarded to the Post, which will be done promptly without charge for transportation.

Please address, on all matters relating to Christmas festivals and organs,

MRS. E. T. THROOP MARTIN,

Willowbrook, Auburn P. O., N. Y.

On matters relating to Sunday Schools, Industrial Schools, and all other things included in the work of the Society, address,

MRS. FREDERICK TOWNSEND,

Cor. Sec'y. No. 3 Elk Street, Albany. N. Y.









and a mission at Prescott, the growing  
of Northern Arizona.

n:  
The Presbyterian has reported.

### Pray For Us.

Herald and Presbyterian, publish-  
Cincinnati, Ohio, in its issue  
ril 5, has the following:

ask our reader to remember in  
prayer their well-known mis-  
y, Dr. Sheldon Jackson, who is  
arranging new mission stations in  
Mexico, Arizona and Utah. These  
ories are largely occupied by a  
population alien to our insti-  
d. And the only way they can  
de good citizens is through the  
ing influences of evangelical  
ianity. There is so much de-  
at upon the wise selection of suit-  
points, suitable workmen and the  
gement of the work, that those  
ave the direction of affairs great-  
ed the prayers of God's people  
trip involves one thousand six  
ed miles of staging.

Jackson has passed through Ari-  
and we met and were very favor-  
impressed with him. He found  
ew churches here, but if he is the  
we take him to be he will enlight-  
ome of the religious fools in the  
as to our character and moral con-  
a. May we not give him a few  
s to make in any communication  
religious associates on what he  
s about the frontier? We sug-  
that he tell the church at the east  
eanse itself of fools and hypo-  
; that the idiotic ignorance and  
ing hypocrisy of church mem-  
and religious newspapers are daily  
ng thousands of intelligent people  
ghout the country, away from  
church and into infidelity; that  
most reverential love which men  
e nation's far frontiers entertain  
e church of their childhood, for  
d memories, for the sweet hymns  
sacred refrain forever echoes in  
cret chambers of their heart, the  
remembered tones of their old  
or and their heart portraiture of  
standing at his familiar desk and  
ng in his master's stead, "I am  
way, the truth and the life," the  
pew, the loved faces of the congreg-  
on,—all these are powerless to stem  
rising disgust as one looks at the  
rch of these latter days and sees it

filled with a mercenary, horde  
signing hypocrites whose time is  
taken up with a contemplation of their  
selves and securing the means, under  
the cover of the church, to maintain  
their precious lives in ease and idle-  
ness, that they cannot find time to in-  
form themselves of the commonest  
facts in regard to their native land and  
its inhabitants. And when they find  
an especially big fool among their as-  
sociates whom they must either get  
rid of or send to an idiot asylum,  
they generally send him as a mission-  
ary to the frontier and rely upon his  
reports for information concerning the  
people among whom he is sent. And so  
it comes that the people of the frontier  
are rapidly drifting into skepticism in  
regard to the church of Christ and its  
teachings. How can we help it?  
These miserable sanctified frauds like  
the above writer in the Herald and  
Presbyterian, and most of the missionaries  
we see, all claim that they are on the  
road to heaven and that they have a  
dead sure thing on locations in the  
golden streets of the New Jerusalem.  
If such is the case we don't want any  
"feet" there under any circumstances.  
In connection with such specimens of  
humanity we don't want any New Je-  
rusalem or golden streets or high  
strung harps. In fact we should utter-  
ly lose our hold on the loved and re-  
vered memories of the past and kick  
the church and its virmin from our  
heart altogether, did we not remember  
that our blessed master, the Lord Jesus  
found the church in his day infested  
by the same crowd and he singled  
them out and lifted them off their feet  
and stroked them with neat lightning  
as follows:

Wo unto you, scribes and Pharisees,  
hypocrites! for ye shut up the kingdom  
of heaven against men; for ye neither  
go in yourselves, neither suffer ye them  
that are entering to go in.

Wo unto y—

THE Rev. Mr. Anderson preached an in-  
teresting discourse to a comfortably large  
audience yesterday morning. We were  
there for the first time and were much  
pleased. Next to the minister we were  
particularly taken with the choir. This  
church movement is evidently destined  
to be a success. If you haven't been there  
try it next Sabbath. It will renew your  
youth and innocence. As we sat there

and song  
eyes on the deacons. Looking  
bers of the congregation, we we  
way back.

43  
LAST Sunday morning, in the pleasant  
and sunshiny intervals between rain,  
the people of God and a few of us sons of  
Bellal wended our way to the Presbyterian  
church—holding service at present in the  
Court-house. There was as usual a goodly  
attendance and marked interest in the  
wholesome discourse of the Rev. Mr. An-  
derson. The theme of his sermon was  
Jacob, the dealings of God with him and  
his spiritual discipline. It will be recol-  
lected by the scripture student. (and other  
will know it now if they didn't before  
that Jacob was a pretty tough case even  
his time. He induced his brother Esau  
to sell him his birthright for a mess of  
red pottage, (same thing as chile con car-  
ne.) Subsequently, by artifice, he swindled  
Esau out of his dying and blind father's  
blessing, which was a very valuable and  
esteemed thing in those days. The account  
will be found in the 27th chapter of Genesis  
one of the most interesting in the old tes-  
tament, and narrating a piece of shrewd  
practice that every lawyer especially  
would do well to study. Some years after  
the above achievements, Jacob, who in the  
meantime had contracted that romantic  
marriage with the "beautiful and well-  
loved" Rachel after a seven years'  
executed another doubtful transac-  
one of the greatest horse (or rather  
trades extant, and by which he bought  
father-in-law Laban out of the greater  
part of the latter's immense herd of  
lings. In fact if you have never read  
you have forgotten this history of Jacob  
we could point you to nothing more in-  
esting than its perusal. Well, through  
these weaknesses of his nature, Jacob  
finally led by a way he knew not to  
plane of purity of heart and the  
stature of a godlike man. Pointing  
al with the life, trials, and struggles  
Jacob, the preacher showed that  
grace and power of God, we can all  
quer if we steadfastly wrestle with the  
with in us. The singing by the choir  
congregation was very pleasant and  
one who can once listen to the sweet voice  
and not come on every subsequent op-  
tunity, is fit for treason, stratagem  
spoils. We wish though the choir w-  
n't sing the Doxology at the open  
service. It mixes things up so terribly  
sets a fellow to pinching and shaking  
self awake and trying to recollect  
and heads of the sermon, &c  
sermon has been preached,  
very trying to weak intellects.



son, twenty-first verse of the eleventh  
 er of St. John reads: "Then said  
 er the al Martha unto Jesus, Lord if thou hadst  
 not been here my brother had not died," and  
 parly, these words were the text upon which the  
 dita it Rev. Mr. Anderson discoursed last Sun-  
 day morning at the Presbyterian church  
 rooms. The minister's effort was to put  
 in contrast a questioning and complaining  
 faith and a faith that accepts everything,  
 from the fall of the sparrow to the latest  
 style of spring bonnet, with the heartfelt  
 exclamation, "not my will but Thine be  
 done." The principle of Christian life is,  
 "saved by suffering, not from suffering."  
 Christ came not to relieve the world of  
 physical and mental suffering. The com-  
 paratively few instances of relief to af-  
 flicted humanity, afforded in his life upon  
 earth, were given more as proof of his  
 divinity; his chief mission was to plant  
 the seeds of his faith. We must continue  
 to suffer for sin. But this suffering can,  
 through faith, work for us a far more ex-  
 ceeding and eternal weight of glory. Look  
 not mainly for peace and comfort in faith  
 but for resignation and striving for a  
 better state.  
 The sermon was listened to by a large  
 audience. The interest in the services  
 continues unabated. The singing is a  
 na, great attraction but some of the hymns  
 seem awful short. When a real nice tune  
 posed started it's a great disappointment to  
 for the stanzas give out before you are  
 satisfied with the beautiful melody.  
 trip of the hymns last Sabbath morning  
 But the a chorus and a chorus helps out  
 count, zingly. There ought to be a law re-  
 peopling at least one chorus to every verse  
 hard hymn. The chorus is the soul of the  
 in the. The hymn may be all very well;  
 words may reach ears here and there  
 Home congregation and the melody may  
 but the individual hearts. But the chorus  
 now. chorus, where is the heart so flinty  
 stage it to be touched by a sacred chorus,  
 send melodious soul of a united congrega-  
 need. We once knew a man who had  
 a terrible voice that whenever he  
 oled to sing alone, it brought out the  
 whole fire-department every time. But he  
 st sing and the only way he could find  
 of was by joining in the chorus at  
 ch. This used to create considerable  
 excitement among the congregation, but  
 the were so many voices they never  
 to place the difficulty and the church  
 und got the name of being haunted.  
 large, chorus was a great relief and com-  
 the vol man that caused the difficulty.  
 urer are noon there was a bible-class  
 resting lesson.  
 work.

At a meeting of members and others in-  
 terested in the Presbyterian church of  
 Tucson, held Monday evening, Samuel  
 Hughes, Thos. Ewing, James H. Toole,  
 Fred L. Austria and John Wasson were  
 chosen Trustees, whose principal duty is  
 said to be the superintendence of the con-  
 struction of a church building and the  
 care of the church property. We are in-  
 formed that the Presbyterian Board of  
 Missions has placed \$1500 at Rev. Mr. An-  
 derson's disposal for a building in Tucson.

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